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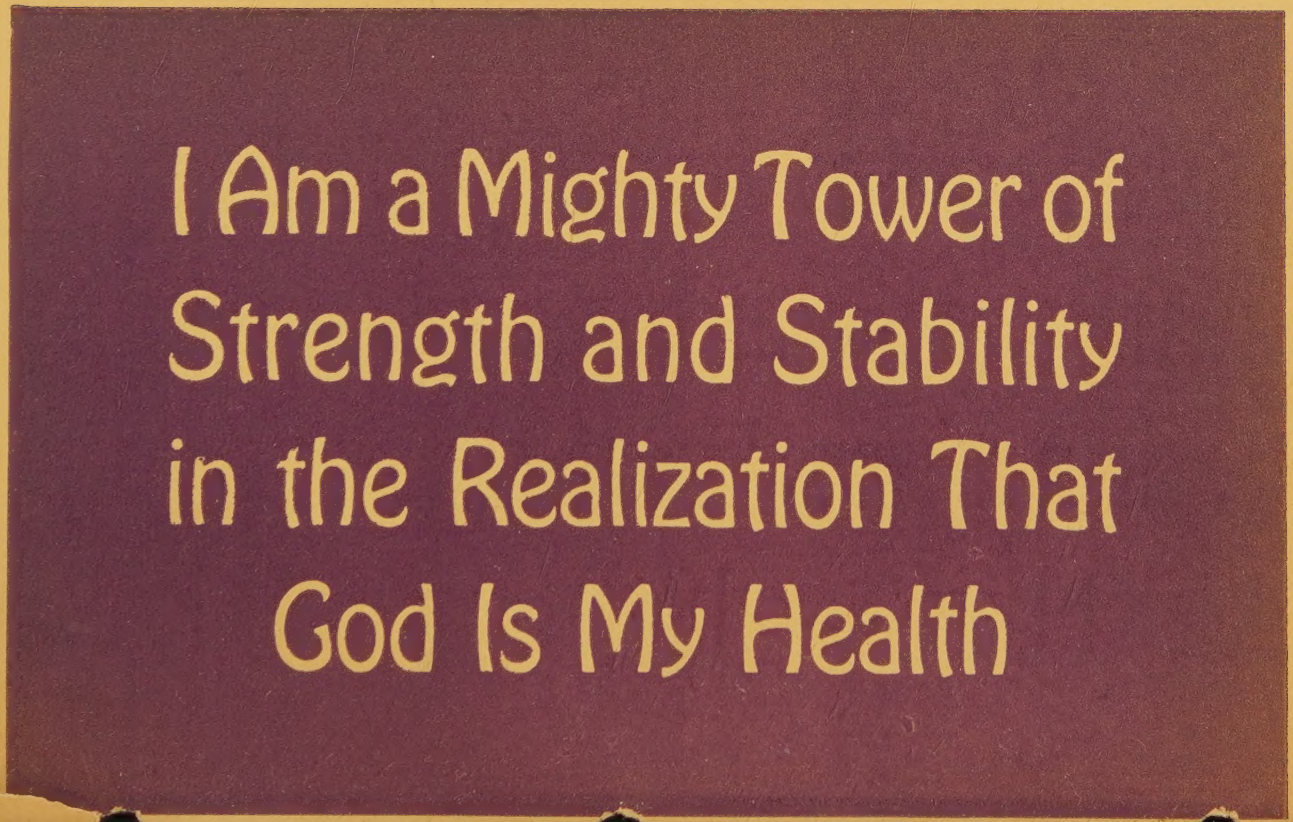
In this issue

Silence
by Horatio W. Dresser

The Permanent Path to Prosperity
by Marjory H. Stageman

A magazine devoted to Christian healing


I Am a Mighty Tower of
Strength and Stability
in the Realization That
God Is My Health

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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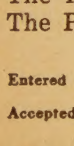

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The Path
to
Permanent Prosperity

By MARJORY H. STAGEMAN

There is no power, there is absolutely nothing that can keep us from our good

There is only one true path to prosperity, and that path is through right thinking

If we would rise above limitation and depression, we must turn our thoughts from them and stop contemplating them

GOD IN THE HEAVEN of a man's consciousness made his world right. And not only his world. For the one who practices right thinking helps to right the wrong in the world of others.

Today the general belief seems to be that we are dependent on government for a return to prosperity, that if enforced government action fails, we are indeed doomed. All eyes are turned toward Washington; every move of the administration is watched with bated breath. "Will this or that step bring us farther out of the mire or push us farther back into it?" we ask; and pricking up our ears, we listen for the latest reports. Victims of false beliefs, we await the sentence, while ringing down the centuries come these words of Jesus: "Ye do err, not knowing the scriptures, nor the power of God."

One of the precepts held as being admirable by the Chinese is "Not to correct our faults is to commit new ones." But before we can correct a fault we have to see that it is a fault, have to see wherein we have erred. Let us see if we can find anything wrong with our thoughts about prosperity.

On the very first page of the Bible is the statement that God made man in His image and likeness; also, that God gave man dominion over all the earth. And in the last verse of the 1st chapter of Genesis is the declaration that "God saw everything that he had made, and, behold, it was very good." Think of it! Perfect man, with dominion over all the earth! Perfect universe!

We need read no further. Our fault is quite evident. We who are made in His image, who have dominion; we who as His heirs have all the good there is, now, have forgotten our great heritage. Because we have not been spiritually alert, we have accepted the belief that prosperity is something outside of us, something that we could return to if and when the Government took a hand in dealing with conditions. Now we say, "If it is not successful there is no hope for us, for have we not searched and sought for prosperity through every other channel?"

But after reading the first chapter of the Bible, it should be quite clear to us that there is no such thing as a return to prosperity. Prosperity *is*. What we must and shall return to is a consciousness of that prosperity.

THE STATE OF BEING PROSPEROUS or of being depressed is a mental state, a state of mind. This must be so, since we can realize no condition, be in no "state" whatsoever without first having thought it, believed it. This is the great law of cause and effect. It was because of the centurion's understanding of this law that Jesus said to him, "Go thy way; and as thou hast believed, *so* be it done unto thee." What stands between any man and prosperity? Surely whatever stands between men and the realization of prosperity is their concepts.

There is no power, there is absolutely nothing that can keep us from our good, and prosperity is good and is our birthright. But our belief keeps us from realizing the prosperity that is ours here and now. When

we thoroughly understand this and are alert to destroy the false beliefs and accept only the good and the true, we shall enjoy permanent prosperity. There is only one path to prosperity, and that path is right thinking.

We must cease looking for our prosperity to come through material channels and realize that it comes through dwelling in Mind. We do not have to create prosperity. Our part is to accept what already exists in Mind and be grateful for it. Then it will be manifested in our affairs. You remember Jesus, at the tomb of Lazarus, gave thanks: "Father, I thank thee that thou heardest me. And I knew that thou hearest me always." In other words He accepted the life that already existed in Mind, and Lazarus (the material manifestation of life) came forth.

JESUS UNDERSTOOD that nothing good can be realized or demonstrated while a person is in a state of consciousness that separates itself from God. He told His followers that He could do nothing of Himself, but that "the Father abiding" in Him "doeth his works." From Him, then, we learn that only as we live in conscious unity with God can we utilize the power that moves all things, and begin to realize that permanent prosperity which is meant for us.

The Bible tells us that the government is upon His (Christ's) shoulders. Let us not be deluded into thinking that it is upon our President's shoulders and that if he makes a false step it will crash. Since the government rests upon God's shoulders, is it not reasonable to suppose that He is able to maintain the goodness of His own good creation? When we live in conscious unity with the governing One, we recognize our oneness with the eternal good. It is the recognition of the Christ within us, the recognition of our perfection as God's image and likeness, the knowing that "now are we children of God." We are recognizing, accepting, claiming the truth of our being; and as we believe, so is it done unto us.

Our President is doing everything in his power to alleviate conditions, but he can go only so far. Then it is up to the individual, for the healing must take place in the individual consciousness. Because depression and prosperity are states of mind, each one has made his own depression, and each one must lift himself out of the depression—heal himself of the erroneous belief—into prosperity. We shall never wholly conquer the depression by dealing with conditions. We must deal with the thoughts that caused the undesirable conditions. When we have corrected the imperfect thoughts, we shall find that the imperfect conditions have automatically disappeared. When the causes —ideas of imperfection—are removed, the effects, having nothing to support them, are removed also.

THEN IT BEHOOVES each of us to do a thorough mental housecleaning, to clear out all that is depressing us or holding us in a state of depression. If we would rise above limitation and depression, we must turn our thoughts from them and stop contemplating them. We must turn our thoughts to the good, the beautiful, and the true. We must refuse lodging to any such thoughts of evil as lack of money, lack of employment, lack of joy, lack of honesty, lack of good. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him."

When we no longer contemplate conditions unlike God, good, we shall possess that "peace of God, which passeth all understanding." We cannot fear, because we shall not be contemplating anything that opposes good.

Like the prodigal we must return to the Father's house, for only there shall we find health, happiness, peace, power, and unlimited supply. Dwelling in the Father's house, we shall no longer believe in the truth of something that is not the truth.

Gilbert K. Chesterton has said, "The business world

needs metaphysics to simplify it." When it is realized that there is only one business—the Father's business—and that each of us must be "about" it, expressing God, the business world not only will be simplified, it will be purified.

If our business, then, is to express God, good, let us make it a successful business. Since the manifestations (the fruits) depend on our concepts, let us be sure that we so form the God concept, the concept of good, that when our thoughts take form we may rejoice in the demonstration. As thinking beings we are like the sower. We think the thought, sow a seed in Mind, and we reap the harvest. If we would reap prosperity, we must not sow depression.

"PROVE ME NOW HEREWITH, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough *to receive it*" is one of the many promises found in the Bible. It can be realized today as we do our part. The Bible affirms again and again that we have our part to do, and it gives many stories to show what happens when thought (our part) is constructive or destructive. The Children of Israel prospered until they rebelled against the law of the Lord and turned to the worship of idols.

Realizing that our part is to form the perfect concept, we can better understand the saying in II Chronicles "Jehovah is with you, while ye are with him; and if ye seek him, he will be found of you."

In what other way can we seek Him than by the path of right thinking, whereby we ring down the curtain on the past, never look back, and usher in each new day with confidence, rejoicing in this great truth: "The Lord *is* my shepherd; I shall not want."

He will teach us of his ways, and we will walk in his paths.—ISAIAH

Be Ye Prospered

Be ye prospered, all ye nations:
  See His plenty at your hand;
See His fruitage overflowing
  The broad acres of your land.

Be ye prospered, all ye nations:
  One in holy brotherhood,
Ever freeing and exchanging
  The abundance of His good.

Be ye prospered, all ye nations:
  Know abundance as your right;
Know that, out of seeming darkness,
  Faith will bring revealing light.

Be ye prospered, all ye nations:
  All your debtors now forgive;
His assurance is your refuge,
  Daily bread, that ye may live.

Be ye prospered, all ye nations:
  Love will open wide the door
To the storehouse of His treasure—
  Yours, and mine, forevermore!

—Wright Field

SILENCE

By HORATIO W. DRESSER

O Eternal Spirit, universal light and life, universal Father, we would enter the invisible temple of silence, far from the noise and rush and turmoil of the world, to abide in that temple. We do not seek to enter this realm of silence to escape from any issue that we should face, from problems that are for us to solve, or from work that our hands should do. We do not ask for the removal of the consequences of life as we have lived it, as if we were to be absolved, as if there were no meanings for us to see; for we realize that we have at times met life half-heartedly, perhaps evasively, making mistakes; sometimes discouraged or weak in our faith. We seek rather for inward renewal, peace, and strength, that we may pick up these unfinished lines of experience, meeting the issues of daily life more wisely and courageously, seeking to be the more true to the best we know and believe.

We come not into the regions of silence as if alone, as if to break away from our fellow men. Instead, we would enter that greater, nobler social world where men and women are members in so far as they live for the brotherhood of service, each contributing a share, as each is best able to live and work and teach, and quicken or inspire. We would realize the spirit of each member, the unity, the beauty of character for which we find our fellow men living when they endeavor to be true and strong. For we know that each one has a message, each a gift to make, a creative life to live; not merely a task to perform in sheer routine, as if existence were dull prose only. Hence we would be creatively members, united in silence in the inner kingdom, calling one another into greater service, helping one another to be true to the spiritual vision. We would know ourselves anew in the eternal Spirit, as children of God, in the spaceless, timeless world of the everlasting silences, where is peace and joy, freedom, rest, and inward quickening.

"My peace I give unto you: not as the world giveth, give I unto you."

WHERE, IN ALL the world of time and space, is the greatest silence to be found? Is it most deeply discoverable on a mountain summit, in the solitudes of the forest in summer time, beside the sea on the calmest day, in the quietude of winter after a snowstorm has ceased, or in the intervals of night when all the household is at rest and no noise intrudes from the great world outside?

All these are impressive. But some people would say it is when sadness and sorrow have done their utmost, or when conflicts wane and wisdom rules in place of folly. Is there a connection between the peace of the great solitudes, the silence of individual isolation, and the peace we seek when ministering to our fellow men?

Some of the ancient methods of seeking silence, also the doctrines of peace growing out of such silences, were wholly in favor of isolation. Thus in India it was customary for the devotee of spiritual meditation to sunder his connection even with his wife and children and to dedicate himself to the absolute in the solitudes of the forest. So, too, in medieval Europe the monks renounced the world and betook themselves to lonely cells. The mystic or supposed saint sought the presence of God almost as an experience without connection with existence in the external world. Hence there seemed to be no intelligible report of his visions to be carried to mankind in general.

"Who knows Him is silent," so it was said. Hence the emphasis fell on individual feeling, inexpressible inward experience. Each man must seek to make his own "flight of the alone to the Alone," as Plotinus said. The vision of things "under the aspect of eternity" seemed to be a vision apart, as if eternity had no connection with time. Yet because the realm of eternal values was put so far away, it seemed to the critical world very much like a fiction, a merely theoretical or speculative region in which the mystic pictured as on a screen his own ideas, his own emotional

responses, thus his own most intimate self only, the cosmos that is "all ego." Thus the limitations of the mystic seemed to hedge him into the confines of an intensely small inner world.

IN PROTEST AGAINST these limitations, the values of silence and meditation belong in our day with the spoken word, with the deed of service; thus in the world of intimate relationship with our brother man. The values of silence have in fact been more practical in the West than in the East, where mysticism first arose. The great German mystic Meister Eckhart says, "In the midst of silence a hidden word was spoken to me." "Where is this silence," he asks, "and where is the place in which this word is spoken?" His answer is "It is in the purest (activity) that the soul can produce, in the noblest part, in the *Ground*, even the *Being* of the soul." Hence mystics like Eckhart are fond of saying, "Be still, and know that I am God."

This admonition, coming from the higher self within us, reminds us of what Emerson says concerning "the wise silence," in his appeal to the Oversoul, which is the equivalent of what Eckhart calls the "Ground." One either feels an uplift to the Oversoul or one responds to a sense of rest in the eternal "Ground." The result is measured by the power of the appeal, the effort to turn from the outward rush and hum of things to this "wise silence."

So Channing writes, "There are seasons when to be still demands immeasurably higher strength than to act. Composure is often the highest result of power."

WRITERS ON THE REALIZATION of the divine presence, in the past have found great difficulty in making themselves clear regarding the sense of effort. Philo put the matters thus: "To let oneself go, be quiet, receptive is the condition under which such contact with the cosmic Life may be obtained . . . The superficial self must acknowledge its own insufficiency, must become the humble servant of a more profound

and vital consciousness." Given an overplus of effort either toward upliftment or toward "letting go," one falls short of the goal of meditative silence.

So Madame Guyon writes: "I tried [in contemplation] to obtain by effort that which I could only obtain by ceasing all effort." Accordingly, she quotes Eckhart: "The best and noblest way in which thou mayest come into this life is by keeping silence and letting God work and speak. Where all the powers are withdrawn from their work . . . there is the word spoken . . . The more thou canst draw in all thy powers and forget the creature, the nearer thou art to this and the more receptive."

Wise silence means, then, finding and dwelling in "the secret place of the Most High," where we are to abide under the eternal "shadow of the Almighty," in the Fatherhood of God that includes us all. The first emphasis falls on the individual, because the individual must first find the "heart," where alone peace is found, in order to carry a spirit of peace to other men. Hence one finds many references in the Bible to the heart. We read that the "heart is deep." To serve God is to serve Him with the "whole heart," by loving Him with the "whole heart," "with all thy heart . . . and all thy mind." Again, "largeness of heart" is praised, also purity of heart as the central test for those who would "see God." "Out of the abundance of the heart" is to come the supreme evidence of these spiritual gifts. The deeper meaning is that we already possess God in the heart or secret place. This is the truth of Pascal's great utterance "Thou couldst not seek me hadst thou not already found me." And the last word is like the first: "Peace, I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

WHO KNOWS HIM is indeed "silent" in one sense of the word. The greatest words of the Spirit in-

clude this truth of the meditative solitudes. Hence the emphasis that is so frequently put on unity, on "the One without a second," as the sages of India said. But then there are the many in whom dwells the One: those who would carry this wise silence as a power to be lived by in the world. As a deeper activity follows the greater receptivity, so a closer union with the multitude ensues when we have truly made the "flight of the alone to the Alone." For there is a meeting point of the silences of the spirit with the activities of our social conduct, a common ground from which we may look both to the One and to the many, to the eternal values and to the calls for service in the world of time and place, where inner peace is no less a power than on the remote summits of a mountain or in the saint's lonely cell.

"Up from the world of the many
To the overworld of the One;
Back to the world of the many
To fulfill the life of the One."

Momentarily, to be sure, a man may feel most free and nearest the great inward stillness when remote in thought and feeling both from the distractions of the senses, and from the problems of the world. Hence the appeal to the silence of the night, to the spontaneous insights that come at four or five in the morning.

With Emerson, one must surely learn to detect and to respond to those gleams of inward light more than to "the luster of bards and sages." It is because these insights have distinct reality for those who assimilate their values that there has come to be a doctrine of the inward light. When Plotinus speaks of God as "the Alone," he is speaking from a deeply real experience. Experiences come first or man would never have so greatly insisted upon the *consciousness* of eternity, the sense of surpassing values, "the peace of God, which passeth all understanding." Our psychology of the silence finds its chief incentive in this experience or

consciousness. Man is spirit, whatever else he is. Insight is the leader, whatever analysis or thought may afterwards disclose. The scale of values is from within outward, or from above to what is below.

YET WHAT IS WITHIN and above is already the many in the One and the One in the many, if we are true to our scale, keeping the inner door always open, regarding the secret place of the soul as social, as the source and basis of bettered modes of service in the world. In a realizing way akin to the mystic's profound appeal to inward immediacy or feeling, we may well say to ourselves: The many and the One are here where we find kinship with the seers and poets, but also kinship with the minds and hearts of those in our day who have temporarily lost the sense of spiritual values, if indeed they have ever been free from the limitations of external things.

In our day we do not identify ourselves with the One as if merely enjoying the silence of our isolated meditation. We are also mindful of the fact that silence proves its availability in a very practical way. The measure of such inward peace as may have been vouchsafed to us is our power to draw upon the inward reserves of our silences in contrast with our occasional weaknesses at the point where we are creatures of habit, mood, and disturbing emotion. If I have stood apart with increased composure or poise, I am the better equipped to speak from the inner center of silence, realizing my faith in man as a social spirit. If I momentarily forget or become enveloped in circumstance, I place myself back in this realizing silence and start anew, blaming no one because I lapsed; judging by the realities of the inward world instead of the appearances of external things, in which I became for the time being absorbed. Awareness of spiritual reserves is in fact one of the greatest gifts of silence.

WE MIGHT SYMBOLIZE the power of these reserves and the effect upon us when we respond to them by

an appeal to cosmic imagery, illustrating our statements by a reference to the light-bearing or cosmic ether, as it was formerly described. The ether was said to be "frictionless" and eternally conserved. However true of our modern universe, with its electrons and protons, its centers of radiant energy, the picture of the frictionless ether is an arresting one. May we transfer it to the inner world of silence? May we say that there is a frictionless indestructible energy in which we dwell, lifting our vision from "energy" to life, and from "frictionless" to inner peace? If so, we have a very practical way of finding what the Psalmist calls a "large place," avoiding the limitations of former conceptions of silence. The "large place" of the eternal values is the home of the many.

We seek the eternal verities for two reasons: for renewing our consciousness of reserves in the realm above and beyond all friction, deepening the values of silence, gentleness, and guidance; and for advancing a stage farther in that art of life which means freedom from anger, violence, passion, or any other friction-making contact with our fellow men. Many values of inner control and many incentives to helpfulness come almost "unsought and unbidden," as Channing says; that is, as spontaneous results of this our meditative deepening of inner reserves, if we explicitly seek those reserves as social and practical.

THUS, IN THE PRESENCE of one who is ill or who is sorrowing in heart, at the bedside of one who seems near the border, more may depend on the reserves that speak or that are silently effective than on anything we seek to do in an overt way. Or, rather, this is doing, this is being and saying in a higher type of receptivity-activity. The balance of power is in these reserves. Forth from them may come either the spoken word or the silent one. In case the power thus radiated is the power that allays friction, it penetrates to the heart of inward conflicts and sets the

sufferer free. The "large place" is at once the place of life, spontaneity, and inspiration. It is for each according to his gift, and toward each according to his need.

Emerson, whose message concerning the wise silence is so direct, also reminds us that "it is only the finite that has wrought and suffered, the infinite lies stretched in smiling repose." We may put this in another way by saying: It is only in our partial or more superficial self that we have wrought and suffered; for the deeper, more central self or spirit remains intact, untouched by the vicissitudes of our external life. The friction that seemed as real as life itself while we were drawn into it begins to wane the moment we transfer our attention or consciousness. No man can serve both friction and inner peace.

To find the "large place" is to avoid the pitfalls encountered by seekers for inner peace who became self-centered rather than deeply silent. We find inner peace, not through silence alone, if by silence we mean exclusive solitude of some sort, as if we could find freedom only by shutting people out. To do this is to find that we have shut ourselves out, too. Nor do we find it by mere contemplation of "the One without a second," by renouncing the social world that we have found too difficult. The many are also with us on "the Mount" of meditation, howbeit each ascends by his own path. We seek inward peace that we may live in that peace as a basic center, in truer faith, truer self-reliance. If we have mounted the heights through vales of darkness to some extent, we now descend into renewed activity through vales of light.

THE VARIOUS VALUES of silence depend, in turn, on the incentives that have led us to ascend. There is the value of silence for worship, the beginning of speech for those who "quench not the Spirit," who speak when they are prompted but who do not feel compelled. There is the value of silence for guidance,

coupled with the conviction that the inner light is specific or directive, that it yields the clew that we most need when we especially need it. But there is also a value for thought, a value that may be likened to that of a musical theme to be developed until it is worked out into a complete symphony. Hence the meditation that might have become merely vague and general if we had sought the "large place" by "making the mind a blank," whatever that process may be said to be, becomes richly suggestive when we realize that silence at its best is intuitive, puts us in touch with spiritual wholes filled with meaning that will presently be disclosed part by part. Lovers of the silences of the early morning hours bear special testimony to this richness of thought values developing spontaneously out of the plentitude of intuition.

Then there are the values of silence in relation to health. Here the emphasis falls not merely on the practical need of the hour, when we become inwardly still in order to carry immediate relief to somebody in distress; but also on the equanimity, composure, or serenity that is acquired as a habit of life if, like the Friends and other great lovers of silence, we have regularly worshiped in silence. There is undoubtedly a spontaneous effect on the mind as a whole; thus on the nervous system, and so on the body. As a consequence there is less inner friction or tension (if any), less disease; hence increasing freedom from excitement and all other disturbances, such as fear and emotional conflict.

THE PRACTICE OF SILENCE leaves a residue, stores up energy, conserves values; builds up a center of inner peace or poise. Many ills would be avoided if we had learned to wait, to become inwardly still, allowing trivial tensions to subside as soon as they arise, avoiding an accumulation of tensions. But having learned the lesson of inner peace, and having begun to cultivate it in its fullness, we may now adopt its goal

as our own, giving less and less attention to particular disturbances, expecting a life without friction as the natural result of this inwardness. Since "perfect love casteth out fear," the silence that is constructive functions with what may be called a protective power, guarding as well as guiding. The "large place" is freedom indeed. It bespeaks the silences of eternity.

We answer the questions raised at the outset, then, by saying that there is the most intimate relation between the eternal values or truths and the practical life of our world of times and places. The One is not an isolated unity or absolute, cut off from humanity save as a solitary saint may meditate; the true "One" is God, and the true life of "the many" courses in mankind as a whole. There are many avenues to silence and many paths leading down from the mount of vision. Silence is a certain spirit, wherever found. Forth from it proceed light and life, love and wisdom. It is not given as the world giveth, yet it inspires in the soul a message of healing and freedom for the world.

PRAYER

Imbue my soul, O Lord, I pray,
With trust divine, which sets me free,
Purge from my inmost thoughts today
The fears that try to hamper me.

When troubles come and cares oppress,
And sorrow's stormy surges swell,
Let me be sure that Thou dost bless;
Let me be sure that all is well.

—Susie M. Best

The Copper Coin

A Legend

By ZELIA M. WALTERS

A BEAUTIFUL LITTLE CHAPEL stood on the mountain side. It had been built generations before by a duke returned safe from the Crusades. He wanted to make his thanksgiving visible to all, so the chapel rose in its beauty on the lonely pass. To it for worship came some of the farmers of the countryside, the shepherds from the hills, and occasionally a traveler would turn from the highroad to pause and pray.

As the chant of the priest died away one fair morning, the worshipers rose from their knees and passed out one by one. In going past the collection box, they dropped in their offerings. The old verger who had charge of the lonely chapel stood watching as the offerings were made. Each shepherd and farmer dropped in a small silver coin saved for this purpose. The verger approved. These men were not rich, but it was meet that they should save silver for the Lord's treasury. Then came a poor woman. She had kneeled longer than any one else, but she rose now with shining face. She dropped in a copper coin, a tenth of a cent, the least of all the coins of the realm. The verger glared at her. How dared any one offer that trifling coin to the Lord's treasury? The holy place restrained his tongue, but he sent his angry look after her as she went out the door.

When all were gone the verger carried the collection box back to the vestry. The pastor with his aid always made an accounting of the money, and assigned it to the various needs of the church and the scattered parish. The verger emptied the box on the table. A large gold coin rolled out.

"We must have had a rich visitor today," said the priest.

"No," said the verger, "there were only our neighbors, the farmers and shepherds, and a poor woman who put in a copper."

He began clawing through the coins to discover the copper penny. It was not there, and in its place was this golden angel, worth more than a usual year's collections. The verger looked up with awe in his eyes.

"The poor woman," he declared, "must have been a saint in disguise, for, look you, she put in a copper penny, and it has turned into a gold angel. And I scowled at her, may God forgive me! But she looked like the poorest of women, except that her face shone."

"If we find her again we must ask her to pray for us, that God's work may be prospered in this lonely place."

A FEW DAYS LATER as the verger was abroad he saw the same woman on her way to market with a basket of vegetables. And she stepped along as if a light heart lifted her feet so that they scarce touched the ground.

"Who is yonder woman?" he asked of a shepherd.

"That is the poor widow Angeline. She lives with her little son in the hut below the pulpit rock."

The verger talked it over with the priest, and both good men were sorely puzzled. There was the gold coin, good solid gold of the realm, and who could have given it? The next time the widow Angeline came to church the verger detained her, and asked if she would wait and speak with the priest.

In the vestry the priest showed her the piece of gold and asked if she had put it in the box.

"No," said Angeline. "I have never had a gold angel in my life. I had only a penny, and I put that in the collection."

"But there was no penny, and there was this coin of gold."

"I can see how that came about," said Angeline. "I came to church that morning with my heart bursting with gratitude because when I cried to God in my extremity, He raised my sorely sick child to health. And as I walked I prayed, and I said, 'Most Merciful Father, if I could compass it I would rain gifts of gold on Your altar today. But, You see, I have only this penny to give. Take it, my Father, with all the invisible gold of a thankful heart that will never cease praising You.' And, you see, He took my poor coin, and my thankful heart, and transformed them into this visible gold."

THIS LEGEND of old times tells again a principle of Truth that we sometimes forget. Jesus Christ took the time in His teaching to emphasize it in a manner that we ought to remember. When rich men were strutting up to cast golden gifts into the treasury, a poor widow came up to cast in two mites, the smallest of the coins, and Jesus said, "Of a truth I say unto you, This poor widow cast in more than they all."

So often when a beginner in the study of Truth is taught that the way to get anything is to begin to give, the student cries out, "But I have nothing to give. I'd gladly give if I had anything. My income isn't enough for living expenses. I owe to my creditors more than I get. My money isn't really mine. I can't possibly give anything." Can we not comprehend that the Maker of the universe is not bound by our little symbols of gold and silver and paper, representing value? What God wants is real value, not merely its symbol. Money is worth nothing except as we all consent to let it represent value. If you were dying of thirst in a desert your folder of one-hundred-dollar bills would be worth nothing to you. Water would be to you the one valuable thing in the material world. And when at length you had struggled to an oasis where water—the gift of God—bubbled up, you would have gained also a wisdom concerning value that would keep you from ever again exalting money to the highest place in your life. God calls on you to give, and

only as you give shall it be given to you, and always "with what measure ye mete, it shall be measured unto you." If money-making is your talent, and you have much money, then give money, lavishly and endlessly, but never lose sight of the fact that the money is a symbol of your life and devotion. If you have some other talent, render that back to the Master, multiplied as many times as possible.

What simple little gift have you to offer? Does it look small and poor to the eyes of the material world? Give it with a heart filled with love and gratitude, and your copper coin will be transmuted into gold.

A Prayer for Today

Lord, give me a heart of love today
That I may fill some need,
That I may lead some one in Truth,
May do some kindly deed.

Lord, give me peace within my heart;
Give me Thy Truth and grace;
Let me so follow in Thy steps
That I Thy steps may trace.

Lord, give me light within my soul
To light the way to Thee;
Help me to be a shining light
To all humanity.

—Gertrude A. Terry

Usable Truth

The All-Providing Power

By RICHARD LYNCH

Every man is supplied according to the riches he has in mind

Any habitual thought establishes itself in consciousness as a mind model

The fact that lack and want persist in appearing in our life is positive proof that we have not been thinking right

THERE IS AN all-providing power that is limitless, unfailing, and inexhaustible. It picks no favorites; for no man has been given more than another. Each may have as much as he demands, but his claim must be made in accordance with recognized principle. He must look to an established law, that of action and reaction. Any principle demonstrates itself when it is scientifically and steadfastly applied. Once it has been put in operation it works.

Every one is looking for some providing power. Few believe and trust in an all-providing source of supply, a fountainhead of divine substance where every need may be supplied and every desire fulfilled. There are those who say they cannot believe in any such intangibility, and there are others who feel that material opulence should not be thus deified. They are loath to associate substantial abundance with anything approaching the spiritual side of life. It is high time to get down to bedrock in dealing with this subject, and to learn the fundamental principles by which the problem may be worked out.

A mathematical problem contains its own solution, just as a block of marble holds a statue or a violin

promises divine harmony. The end has always existed in the means *in potentia.* Pent-up volts in the battery of Truth—unspent, unused forces—they are there, subject to man's awareness, through his mental connection with them. Until he himself makes the contact, they are of no value to him.

Man's point of contact with Truth is thought. Just as a defective connection renders the most potent electric current useless by preventing the completion of the circuit, so an untrue thought may short-circuit the stream of power that it seeks to employ. We must think according to Principle. We must know Truth, steadfastly and perseveringly, until we become mentally conscious of the divine Spirit that is the all-providing power that supplies every need.

When business conditions have so receded as to seem hopeless; when the negative expressions of lack and loss and failure have prevailed, and since their action has been so far backward, reaction is bound to swing the pendulum in the opposite direction with equal force. For every negative state, its positive reaction. Plenty in the same degree that lack appeared; gain in place of loss; success and prosperity equal in force and quantity to the discouragement and failure of their antecedent action.

LONG BEFORE this reactive principle was a verified law of physical science, Paul wrote of established rules of action. Educated in Greek philosophy; scholarly even to the point of being accused of madness on account of his "much learning," Paul recognized law as a prime factor in man's existence. "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches," he admonished. "God shall supply every need of yours according to his riches."

This divine Spirit which meets all human needs, this Principle with which there "can be no variation, neither shadow that is cast by turning"; is it something for which we must sit down and wait? Does it imply

that any effort toward self-reliance is useless? Have we so misinterpreted its meaning that we are patiently trying to endure lack and want until God notices our troubles and sees fit to bestow His largess upon us? If so, we may easily wait on and on until faith grows dim and we perhaps conclude that it is all a myth.

To be given the statement that God is substance and the source of all supply, seems worse than useless. We have also been told that He is Spirit, and He is not influenced by supplicatory appeals, and that He knows nothing about man's sorrowful problems. Is it any wonder that we are groping about in a chaotic bog of ignorance and despair, of discouragement and unbelief? Blind faith is not going to get us out, nor yet our agonized cries and earnest supplications. Understanding is the principal thing. Understanding is the well-spring of life that shall bring hope to a weary world.

THE DIVINE SPIRIT that will supply all our needs we have named God. And we have translated God as signifying true or spiritual consciousness. We mean by this that God—Spirit—is aware of creation in its absolute perfection. God consciousness is, therefore, true reality or unchangeable principle. The consciousness of man is his mental awareness of himself and the universe. Through this consciousness he cognizes Truth, which is knowledge of actuality. Knowing presupposes thinking, and true knowing implies true thinking or thinking in accordance with Principle.

The teachings of the Master was that knowledge of the Truth should make us free—free from all the false beliefs of the race that the sense man has reported as real. Man's responsibility is to know Truth, to think in spiritual principle. It is in this manner that God creates His universe, unhampered and unlimited by material restrictions. It is also in this manner that man achieves contact with the powerful mental battery of Truth.

An electric current may contain many volts of power, yet it will not run a motor or light a lamp unless

certain specific connections are made. The mental battery of Truth is charged with limitless power—the inexhaustible supply of the universe. But man must not sit inertly waiting for the current to strike him in a thunderbolt of luck. Unless he is in connection with this stream of spiritual consciousness he can derive no benefit from it. But when the connection is made, he has at his disposal the unlimited force of the current of Truth. It is at his service. He may claim and employ as little or as much as he is willing to work for. Because some have claimed more than others is no reason for thinking them more highly favored.

THE FACT THAT lack and want persist in appearing in our life is positive proof that we have not been thinking right. Poverty is the exact working out of mental error, the creation of negative, untrue thought. So we see how the attitude of serene waiting for God to notice and supply us is not only futile but actually destructive as well. For during this time we add the error of thinking more poverty, of worrying over delayed manifestation and withheld supply. These wrong conditions seem very real to us, and they will continue to hamper us until we no longer believe in their reality. Truth, being the only reality, we know the results of error to be false projections, externalizations of perverted truth.

That everything not of the kingdom is a lie was the teaching of Jesus. Lies may appear very genuine, and often we have accepted them as true and right conditions because we have not sensed their false appearance. As we recognize their unreality we remove their power to become manifest in our affairs. Spiritual understanding, right thought, must reveal their identity and their failure to measure up to actuality.

Many will resent the statement that lack and want are evidences of wrong thinking; they will say it cannot be true. It is a very human trait to shirk responsibility and to shift blame. We do not relish having attention called to our faults. But whether we like it or

not, Principle proves itself. Thought is causative, creative. Any habitual thought establishes itself in consciousness as a mind model. Once it is firmly fixed there, its externalization is certain. Sometimes we are born with wrong mental prototypes or mind models; with false ideas of poverty and inherited ill health. We can change these if we learn and apply and persevere in a knowledge of Truth.

THE FATHER OF Andrew Carnegie was a Scottish weaver, in the day of the hand loom. The machine age was even then beginning to intimidate the weak and unprogressive. Steam was making its defiant entrance. When it crowded out the hand looms, Carnegie senior could not contend with it. "There is no work," he reiterated. "There is no use praying, there is nothing to be thankful for. Prayer will not abolish the steam factory. There is no work." "Then we will go where there is work," the mother of a future multimillionaire decided.

Andrew Carnegie, then a lad of eleven, was his mother's son. At that age he began to work where work was to be found—in America. He changed the Carnegie mind model from "There is no work" to a word that became a recognized synonym for the word Carnegie. That word was "Work," and it guided Andrew Carnegie throughout his life, in much the same manner as it interested and attracted another brilliant Scottish mind, that of Thomas Carlyle. Dissatisfaction with the mind model of poverty resulted in one of the world's greatest fortunes. Habitual knowing that lack was a wrong idea, that "No work" was a false mental creation, changed both the environment and the condition of Andrew Carnegie.

EVERY NEGATIVE THOUGHT, however seemingly inconsequential, may become destructive if it is received into consciousness. Human opinions and beliefs, such as worry, criticism, condemnation, jealousy, and failure all contain germs of growth and develop-

ment. If they are nourished by encouragement they will become externalized as negative conditions. They will develop into imperfect manifestations of annoyance. When we say, "This is too good to last, it cannot go on indefinitely, there is bound to be a slump," such emphatic predictions must have a natural consequence. Negative vibrations of disaster will influence the mind until a strong consciousness of fear develops. Fear will grow into panic and panic will embody itself in failure.

We have to find the true source of prosperity. We have to know that this can be done only through active effort and according to fixed principle. Who believes that unlimited supply is the gift of God? Who has the firm conviction that this gift has been bestowed upon him? Not one in a thousand. *Every man is supplied according to the riches he has in mind.* The demonstration of this supply depends on how clearly he sees it and how persistently he thinks it. To some it comes as a swift revelation; others advance gradually toward the truth.

If you cannot picture your supply as illimitable, if you cannot believe your heritage to be "all that the Father hath," begin with smaller mind models of substance. Increase them gradually. Know with Coué that "day by day, in every way" they are growing greater and greater. As this knowledge becomes a part of your consciousness it will act as a magnet to draw to your life the rich substance of God.

"ALL THINGS whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them." The principle is that good must be claimed, incorporated in thought, made a part of our very being. It must become such a firm conviction that we shall never say or think, "I am poor; I can't afford this." Not that one should squander one's substance, whether its manifestation be large or small.

The question of spending is a puzzle to many. Is it wise to pay out lavishly when there is seeming lack?

Should one give all that one appears to have? While it is wrong to think you cannot afford to do or to have what you desire, if you indulge in reckless extravagance your mind will perhaps tell you that now you have nothing, and your last state will be worse than your first. If this idea becomes a mental model it will work itself out in your affairs.

There are those with great riches who impoverish themselves by giving out, because they cannot let go of their possessions; because they are constantly picturing to themselves how much they have given or spent, and how much less they now possess. And there are those who seem to have very little, as compared with vast wealth, who enrich themselves by even the smallest expenditure, because they know that "the one base thing in the universe" is "to receive favors and render none." They have learned with Emerson that "too much good staying in their hand . . . will fast corrupt."

TRUTH ALWAYS HAS BEEN. Truth is now. Truth always will be. It is the divine Spirit, the all-providing power that supplies every human need. In it is substance—the very breath of all mankind. Truth is in and all about us. It remains in a static condition until we apply the dynamic force of mind, which is the connecting wire over which the providing power moves. The power is limitless, inexhaustible, dependable. As long as we furnish a proper conducting medium, the full capacity of its operating energy is ours. It is our responsibility to keep the channel open and to cleanse it of all error thoughts so that the mighty current of spiritual consciousness may flow through us and manifest itself in our life as the perfect gift of God.

Through spiritual education we learn to free our individual powers. We deal with ideas only, not with external objects. Christianity furnishes spiritual principles whereby we may discriminate between what is true and what is false. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be

opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." After you have asked, sought, and knocked, keep on believing that you have received. You have not influenced the all-providing power by asking, seeking, and knocking. What you have desired has always been yours, but through the activity of your effort you have put yourself in condition to receive it. Your asking has assumed the willingness of God to give, and declared your readiness to receive, the all-good of your divine inheritance.

EDITOR'S NOTE—This is the ninth of ten articles by Richard Lynch. The tenth will appear next month.

WINDS

Today I climbed a round, bare hill
And stood alone where strong west winds
Swept over me; raised high my face
To their sharp touch, as one who finds
A balm for sorrow; flung my arms
Wide to their eager, swift embrace,
While their wild melody of psalms
Quivered and broke. White, laughing wind,
Like crystal waters flowing past,
That cleansed and purified my mind
Of paltry things I had held fast
For overlong, cooled scorching fires
Of restlessness and vain desires.
Peace rode the winds on that high crest
And touched my heart with strength and rest.

—Virginia Eaton

The Secret Heart

Across the years he could recall
His father one way best of all.

In the stillest hour of night
The boy awakened to the light.

Half in dreams, he saw his sire
With his great hands full of fire.

The man had struck a match to see
If his son slept peacefully.

He held his palms each side the spark
His love had kindled in the dark.

His two hands were curved apart
In the semblance of a heart.

He wore, it seemed to his small son,
A bare heart on his hidden one.

A heart that gave out such a glow
No son awake could bear to know.

It showed a look upon a face
Too tender for the day to trace.

One instant, it lit all about,
And then the secret heart went out.

But it shone long enough for one
To know that hands held up the sun.

—Robert P. Tristram Coffin

The Ninety-First Psalm

By WILMA TURNER WARD

He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty

I have now reached that high place in consciousness where I can converse freely with the superconscious, with God-Mind. It is assuring me in the still small voice that he who makes his habitation in that high consciousness where he knows his oneness with God shall be at all times under the guidance and protection of the all-powerful God.

I will say of Jehovah, He is my refuge and my fortress;
My God, in whom I trust

My soul, recognizing the truth of what God-Mind is telling me, answers: I will say of that God power dwelling within me that I can turn my mind within at any moment of the day or night and find absolute and unquestioned protection.

For he will deliver thee from the snare of the fowler,
And from the deadly pestilence

God-Mind continues: He will set you free from ignorant beliefs that seem to hold your mind entrapped and from destructive thoughts and the apparent ills that go with them.

He will cover thee with his pinions,
And under his wings shalt thou take refuge:
His truth is a shield and a buckler

He, the indwelling God, will keep you at all times under

his protection. At the slightest sign of danger you can turn your mind within and know that you are safe. Just to know the truth about Jehovah, the God power within, is in itself all the protection you need.

Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day

You shall not be afraid of any of the frightful things conjured up by mortal mind in its ignorance nor, as you advance in understanding and see the laws of cause and effect at work throughout the universe, shall you be afraid of the effect. You are now living in that spiritual consciousness where spiritual law holds full sway. The laws of the physical and mental world cannot touch you while you abide with God.

For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday

You shall not fear disease, or poverty, or any of the negative things that seem to be manifest on the plane of darkness and ignorance, neither shall you be afraid to have your old beliefs and conditions destroyed by Truth as you advance into the full knowledge of Truth.

A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee

A thousand of your old beliefs shall fall into nothingness, and ten thousand of your old ways of thinking, with their shadowy results, shall pass away, but their negativeness shall not come nigh you, for they are not and never were a part of the real you.

Only with thine eyes shalt thou behold,
And see the reward of the wicked

From your high spiritual consciousness you shall see

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and understand the workings of the mental and physical laws, without experiencing them.

For thou, O Jehovah, art my refuge

My soul, suffused with the light and understanding of God-Mind, sees why these things are true and in gladness exclaims: For I have turned to you, O Jehovah, O power within.

Thou hast made the Most High thy habitation

You have been living consciously in that high consciousness where you know your oneness with God.

There shall no evil befall thee,
Neither shall any plague come nigh thy tent

Nothing that harms or hurts shall happen to you, nothing of a threatening nature even, shall come near your place of abode. This is the law. Harmful, hurtful, threatening things belong to a lower state of consciousness that is forever separated from that high consciousness where man knows his at-one-ment with God.

For he will give his angels charge over thee,
To keep thee in all thy ways

He will cause you to think right thoughts—His thoughts—so that you shall be protected even on the mental and physical plane and these thoughts shall be your inspiration and guide at all times.

They shall bear thee up in their hands,
Lest thou dash thy foot against a stone

These thoughts will keep you at all times in that high state of consciousness where you cannot be deceived by the material world nor its appearances.

Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou
trample under foot

You shall understand both the mental and physical worlds or planes and shall know that they are below and subject to the spiritual law. With this new understanding, you see the nothingness of the things you once considered all-important and through the spiritual law are now able to accomplish things you once thought impossible.

Because he hath set his love upon me, therefore will I deliver him:
I will set him on high, because he hath known my name

Because he has turned to me, Jehovah, the indwelling God, I will deliver him from all bondage; I will show him his oneness with God, his dominion over all manifest things, because he has known My nature.

He shall call upon me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honor him

In this high consciousness, he can talk with Me, God. He can ask Me what he will, and I will answer him. His prayers shall be answered, and when from a material standpoint it looks as if things were not going well with him, I, the Almighty God, will be with him. I will see him through and bring him out victoriously.

With long life will I satisfy him,
And show him my salvation

He shall live in the manifest world, free from accident or the fear that kills, as long as seems good to him or until he has finished his work here and is ready to go on to another plane. He shall understand how and why the destruction of his identity is and always will be impossible. He shall learn that the divine spark in him never goes out. He shall realize that the God self of him never dies but goes on from glory to glory until it attains that perfection with God that was before the worlds were.

"Horses and Chariots of Fire"

By DOROTHY CALLAWAY

Lord, open Thou our eyes that we may see

We have good authority for believing that "all things work together for good"

We need more knowledge of God in our life, and this is true of nations as well as individuals

IN THE OLD TESTAMENT, in the 6th chapter of II Kings, there is related a story of heartening implications for us at this time. The king of Syria, seeking to conquer Israel, found that his every attempt was thwarted by the uncanny foreknowledge of an Israelite prophet, Elisha. Therefore he sent out troops to capture Elisha, "horses, and chariots, and a great host: and they came by night, and compassed the city about." And when Elisha went abroad early the next morning with his servant, he was surrounded by a host of the enemy, and his servant was terrified at the seemingly overwhelming odds against them. Elisha was untroubled, since it was his life habit to see the spiritual, inner reality, regardless of outer appearance. He said: "Fear not; for they that are with us are more than they that are with them."

Then he prayed, saying:

"Jehovah, I pray thee, open his eyes, that he may see. And Jehovah opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha."

The story continues with the capture of the whole Syrian force and their ultimate release and return to their king, and ends with the statement that "the bands of Syria came no more into the land of Israel."

There is no question but that we are encompassed by an enemy. It would be foolish to deny it. And we have the authority of the ancient man of God, Elisha, for not denying the presence of the enemy. It is worthy of note that Elisha did not tell the frightened servant "There is no enemy" but instead said, "Fear not; for they that are with us are more than they that are with them."

This is the position that we as Christian metaphysicians and students of metaphysics can confidently take in this crisis in world affairs. We must not only set our own thought pace, turning our thought, like Elisha, to the spiritual reality of divine love, abundance, and protection, but we must also comfort the dismayed servants about us who need to hear the heartening words "Fear not."

THE MOUNTAIN IS FULL of horses and chariots of fire round about Elisha! The mountain is, of course, that high place in consciousness—an extended consciousness—where the spiritual eyes are opened and human thought becomes aware of spiritual Truth.

If we find our faith wavering, if we are becoming affected by the fear of the servants all around us, then let us pray Elisha's prayer for ourselves: Lord, open thou our eyes that we may see. For this is no time for wavering faith! This is an opportunity, really. We who have the temerity to call ourselves Christians have an obligation and a responsibility inherent in the meaning of the word "Christian" at all times, and now we have added to this an immediate opportunity. We see the breakdown of economic values, of institutions, of things that we felt would always endure. We are probably witnessing the birth of a new social order. It is our responsibility and our opportunity to see that the newborn is cradled in faith: faith in the eternal verities.

I, for one, am deeply grateful for living now, in "these times," and I would not take anything at all for

the privilege of seeing what I see on every hand——

Brisbane in his newspaper column commenting on the mystery of money, saying money is a force like electricity—we use it and do things with it, but don't know a thing about it—telling a story of the transactions made with a counterfeit ten dollar bill, clearly demonstrating that the idea back of the bill gave it value——

A busy, important man in the prime of life, with everything to live for, saying "I'm glad it was I instead of you" when he received an assassin's bullet meant for his companion——

A private citizen going quietly to prayers before taking over the highest office of the land——

A new President in a great inaugural address making statements like this: "The only thing we have to fear is fear itself. . . . We face our common difficulties. They concern, thank God, only material things. . . . Happiness lies not in the mere possession of money; it lies in the joy of achievement, in the thrill of creative effort. . . . Recognition of the falsity of material wealth as the standard of success goes hand in hand with the abandonment of the false belief that public office and high political position are to be valued only by the standards of pride of place and personal profit."

THESE THINGS are straws in the wind. Can we doubt that a wisdom higher than that of man is using the fall of material values to point the way to that which is without "variableness, neither shadow of turning"?

We have good authority for believing that "all things work together for good." Let us believe it then, and act as though we did.

To be specific, How shall we act? What is the metaphysical way of handling this problem? Shall we say there is no problem—in the face of lack of money for rent, or debts, or food and clothing, for instance?

No! There is a sense in which this is true, of course, but it is not sound metaphysics to deny the

outer reality. Christ Jesus did not say to the blind, "You are not blind" and to the lepers, "There is no leprosy." He healed them. He accepted the outer condition for what it was—a temporary, transitory manifestation, on the outer plane. He did not dwell on it, however. He turned His thought Spiritward at once, knowing that in Spirit all things created by God were originally made perfect and pronounced "good." His thought was clear and powerful and absolutely confident concerning the presence and power of God, and thinking in this positive creative manner, He spoke the creative word, and the healing was accomplished.

CHRISTIAN METAPHYSICS—metaphysical thinking and practice—is as simple as that. It consists in attaining and maintaining a Christian mental attitude toward all things. It implies confidently thinking Spiritward, by which we obey Christ's injunction "Let not your heart be troubled: believe in God, believe also in me." It is through cultivating this sort of thinking that we come to do as He did, even to meeting and solving our most material problems; for He promised also that "he that believeth on me, the works that I do shall he do also."

There is no mysterious working of magic, no difficult philosophy to be mastered in connection with metaphysics. The very connotation of the word—"beyond" or above the physical and, in modern metaphysical parlance, beyond the mental as well, since it is a projection of consciousness beyond the realm of thought that ordinary mental processes function in—should indicate how it is to be applied. Metaphysical practice is the practice of always going beyond or back of the physical and material-mental aspect of one's problem and holding steadfastly to the spiritual Truth.

IN THE MATTER of lack of finances, we must go back to the spiritual Truth or idea. Some metaphysical teachers have called this "getting back to the spiritual prototype." It is simply analyzing the matter all the

way back to its origin, to the idea which gave it life.

You face the need of money for a specific purpose. Very well. What is money? It is gold, silver, and copper coins and currency. What is it used for? To purchase things. Do we have to have it? No. If John raises wheat and Ben manufactures radios, John can exchange the equivalent in wheat for one of Ben's radios and never touch any money. Money, then, is a medium of exchange and nothing more, invented in the childhood of the race to simplify the business of barter and exchange. Wheat and radios, however, represent a supply of that which fills certain needs in human life. We have gotten back, then, to supply. What is supply? Where does it come from? There is only one true answer: God, Spirit. The idea back of money is "God in the act of supplying," the outpouring of divine abundance. We have but to meditate on the lavishness of God's supply, of the endlessness and immanence of it, and know that the supply attribute, like every other attribute of God, eternally is!

We need not think about money at all, much less "visualize" it. We turn our thought completely away from the material problem, money and our need of it, and focus it steadfastly on Spirit, on God. For that is what we need—more consciousness of God in our life. Whenever we are manifesting any sort of lack—lack of money, health, harmony, or success—it is only an evidence that we need more knowledge of God in our life, and this is true of nations as well as individuals. There is a fine old-fashioned Christian phrase that covers the case, "Oh, for a closer walk with God!"

WHEN WE HAVE DONE this sort of thinking awhile and have come back at last to the daily tasks awaiting us, we find that we have brought back a freshness and lightness and inner sense of peace that only a spiritual experience can give. We have gone to the source of supply and we have a conviction not self-induced, but born of the sweetness of the experience itself, that the need will be met! And it will!

The problem itself becomes secondary in importance. God, His love and care and protection, has first place in our thought. We are tranquil in the face of the enemy, because we know that "they that are with us are more than they that are with them."

Our tranquil attitude of mind and our words of courage are needed by those about us now. Neighbor turns to neighbor today for sympathy and encouragement and the challenge is clear to all Christians: "Feed my sheep." These are glorious times, the beginnings of a new and spiritual age, we may well believe. And any one who is at all spiritually sensitive can perceive that there are "horses and chariots of fire round about Elisha."

The Conqueror

Fear fluttered into my heart
Where it was met with dismay;
Making a havoc of hope—
Fear stayed all day.

Fear thundered into my heart
Where it was met with a smile;
Baffled, bewildered, confused—
Fear left, for a while.

Fear trembled into my heart,
Where it was met with a prayer;
Instantly—turned into joy—
No fear was there.

—Beatrice Mary Billing

Demonstrating Substance

By ALBERTA FLANDERS

Part II

There is a realm of light and love, joy and supply back of the sense world of limitation

Worldly things pass away, but divine love and its expression live on

We exchange awareness of persons and things, inharmonious conditions in the outer, for the peace and harmony of the inner world

THE BEGINNING STUDENT has learned that substance is intangible, encompassing, spiritual. He knows that Christ as Spirit dwells within him. He knows that through Spirit he may make contact with substance, a primordial essence filling all space, and out of which all things are created. He has learned that his thoughts are the spiritual medium by means of which he makes the contact. Good or not-so-good manifests itself in his life and affairs according to the initial thought dwelt upon. That a positive thought held constantly before the mind brings positive experiences he recognizes for spiritual law. Whatsoever goes forth from the mind of an individual returns multiplied—an element, a condition, or a tangible object in his life.

From this premise he has deduced that thought must be guarded from negativity. Otherwise the converse of the law works to his undoing. The next step and an important one for the student is a consideration of the silence: what it is, why it is important, and how to enter it.

The practice of "going into the silence," as it is termed, is an ancient custom. For ages the Hindus have stressed this particular form of religious observ-

ance. In India an apostle of some cult may dwell for a year or more under a tree or on a river bank. With body nourished only on fruit and water taken at irregular intervals, he seeks wisdom from his own indwelling Spirit. At the end of the self-imposed fast and physical inaction, with might augmented and spiritual powers quickened, he returns to the sense world. There he is hailed and consulted as a seer.

BUT ASTOUNDING as may be the results of concentrating in the silence, there is nothing either mystical or mysterious about the process.

Some one has likened this inner quiet to a door closed against the noise and confusion of the outer world. Another way to think of it is as a vestibule of Spirit, opening on the one hand into the clamorous sense world that human beings inhabit. On the other hand, it gives into the heavenly realm. This is the world of reality. As sons and daughters of the Most High it is our rightful heritage and abode.

We enter the vestibule of Spirit by means of consciousness; that is, we exchange awareness of persons and things, inharmonious conditions in the outer, for the peace and harmony of the inner world.

There are varying forms of technique that metaphysicians, mystics, and teachers employ to achieve the silence. The East Indian mentioned prefers to prostrate himself upon the ground, eyes closed, muscles unflexed. A convenient way to get the same relaxation is to do mental work after one has retired for the night. While the reclining position in a majority of cases is favorable to ease in concentrating it is by no means a necessity. A person is not always so situated that he can make use of such a position. Crises calling for immediate attention arise. There are also important if less serious situations that develop when one has need of entering the silence wherever one is—on a train, a street corner, perhaps. It can be done. As in anything else, practice makes perfect, and the

beginner must know that it is inner, not outer, conditions that matter; meaning—thought control. Such control cannot be stressed too strongly. On it depends the success of your demonstration. No one can intersperse his times of positive concentration with periods of worry, fear, anxiety, and not suffer the ill effects of an indulgence in negative emotions.

ASSUMING THAT YOU, as a beginning student, have closed the door and are in the vestibule of Spirit, what may you expect to happen? First you experience a certain quiet, a peace like nothing you have ever known before. Mental activity is at a low ebb. Following this comes a sense of great light. Your entire body and mind seem infolded in the glory of its illumination. In this light—which is of Spirit—persons lose awareness of themselves (and others) as ill, old, poor, or as needing any good gift.

Unified with their own indwelling Christ, they behold themselves as they exist in reality in the sight of divine love.

Healing results.

It is for this purpose that the Hindu mystic lies by the river brink. Moderns in our own land study Truth. The aim and desire for a given end is the same.

Do not make the mistake of regarding the silence as an end in itself. It is but the process by which you still the inharmonious and untrue while you concentrate your attention on the harmonious and true.

Jesus was the Master metaphysician of all time. In the vestibule of Spirit He saw as divine love sees. Miracles, so-called, resulted. Food for the multitude was provided, sight restored to the blind, the dead raised.

HAVING IMBIBED some knowledge of primary principles and how to use them, and understanding the silence, the student is now ready for practical demon-

stration of his new knowledge. Perhaps he has already tried to demonstrate and (seemingly) failed. He may be asking, "Why?"

There are various pitfalls that beset the feet of the unwary, the inexperienced, or those not yet fully enlightened. The student's very question "Why?" implying as it does concentration on an element of negation, is at least unwise. The reason why a person seems to fail in his demonstrations fades into insignificance before the compelling importance of concentrating on positive fundamentals.

We shall touch lightly on a few of these.

Perhaps the beginner has not yet freed himself from personal consciousness. In his haste to adjust affairs in the outer, it sometimes happens that a person loses sight of this essential. The student makes an attempt—which can only be disastrous—to work with effects rather than with causes. He tries to change something—an external situation, a condition, or it may be a person. In Truth the change should be in himself.

Truth students find that in reality there is just one adjustment that is necessary—their own adjustment to indwelling Spirit. When this takes place painlessly, without friction, affairs in the outer world regulate themselves. Experiences fall into harmonious relations with one another. Events are joyously interrelated.

Sometimes persons who find little if any difficulty in demonstrating in matters of finance, health, or environment seem at a loss when it comes to meeting an issue involving human relations. Usually it is the ultrasensitive type of which this is true; individuals who are easily affected by the words or acts of others.

SINCE EXACTLY what is meant by "spiritual consciousness" may not be entirely clear to all, it is possibly wise to explain it at this point. We speak of a per-

son as being in spiritual consciousness when he is not adversely affected by the words or acts of others or by external conditions.

Does it seem a large order? If you are dwelling in personal consciousness, it may. In reality it involves only a changed viewpoint on your part. Cease to think of gods many—which is what you do when you give persons or events power to affect you. Recognize but one power—your own indwelling Spirit. Detach yourself from other persons, their thoughts, opinions, and limitations. Let them register not at all in your consciousness. Let external events be as nothing. Recognize only divine love and yourself as its expression. Free yourself from the argument of sense testimony that would disturb your peace. Regard such an argument as your individual problem, which you will solve by thinking Truth in its place.

There is a realm of light and love, joy and supply back of the sense world of limitation. The person who has visioned this realm ever so fleetingly loses all desire ever again to think as the world thinks.

If the process seems transcendental to you, or if you doubt its practicality, remember that divine love created man complete in himself. God bestowed on man power to develop into perfection through thinking Truth.

ARE YOU PERMITTING some personality or situation in the outer to usurp the divine prerogative, to dominate or rob you of your peace of mind? Has some friend or loved one said or done something that has left your heart aching with pain or grief? Are you ceaselessly turning over in your mind the argument that none of this should have happened, that the friend or loved one should be holding you in the esteem and affection that you feel you deserve?

If you are arguing thus, the chances are that you find the evidence strengthening. The verdict goes against you. There is but one way out. Drop the

argument. Close your mind to the clamoring senses that would have you subscribe to the belief that you, a child of divine love, can be affected adversely by anything external. Ascend in conscious unity with Spirit until you know anew and beyond any shadow of a doubt that in your world only God and you exist—eternal, from everlasting to everlasting. Worldly things pass away, but divine love and its expression live on.

Spiritual experiences stand for unfoldment, not accretion. Spirit is all there is. Nothing can be added to or taken from it. But because men unfold outwardly from within, a state of flux may develop temporarily; a state that may not at all times seem entirely harmonious. Let it not dismay you. You have learned that the only necessary adjustment to make is that of yourself to your indwelling Spirit. Persist in that. Stand fast, true to the enlightenment that has been granted to you. The seeming discord will dissolve into its native nothingness. Harmony will reign supreme over false material sense.

(*To be concluded*)

Little Things

It's the little things we do and say
That mean so much as we go our way.
A kindly deed can lift a load
From weary shoulders on the road,
Or a gentle word, like summer rain,
May soothe some heart and banish pain.
What joy or sadness often springs
From just the simple, little things!

—*Willa Hoey*

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

Lesson 5, February 4, 1934.

Unity Subject—*Principles of Christian Living.*

International Subject—*Putting God's Kingdom First.* —Matt. 6:19-33.

19. Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal:

20. But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal:

21. For where thy treasure is, there will thy heart be also.

22. The lamp of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.

23. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!

24. No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon.

25. Therefore I say unto you, Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment?

26. Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?

27. And which of you by being anxious can add one cubit unto the measure of his life?

28. And why are ye anxious concerning raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

29. Yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

30. But if God doth so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith?

31. Be not therefore anxious, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed?

32. For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things.

33. But seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.

GOLDEN TEXT—*Seek ye first his kingdom, and his righteousness, and all these things shall be added unto you.*—Matt. 6:33.

SILENT PRAYER—*I am willing to express what is good both in external ways and in my inner thought.*

In the part of the Sermon on the Mount covered in today's lesson, Jesus sought to teach His disciples to concentrate the full strength of their attention on the things that endure, instead of letting the desires veer first one way, then another. Concentration brings increase, and when this is in the spiritual realm of lasting values, the treasure accumulated endures. There is no such thing as losing spiritual treasure through moth, rust, or theft.

Where our instinctive thought is, there accumulates the greatest charge of power, the largest volume of substance. "Where thy treasure is, there will thy heart be also." What we think most about becomes dear to us.

Therefore if we give most of our thought to material things or to externals, our treasure lies in the external world and we are spiritually poor.

The physical eye allows light to be transmitted to the optic nerve, and by these rays of light we see the world about us. If the eye is clear and strong and the vision perfect, the messages transmitted to the brain are true. If the eye is astigmatic or contains a cataract, the light is deflected and the image is thrown out of focus or shut off, so that either the impression conveyed to the brain is a distorted one or nothing at all is conveyed. Likewise, if the eye of the mind squints through prejudice or bias, or focuses unevenly, seeing now good, now evil conditions, the whole man is in darkness—the darkness of ignorance. From this he will not escape until by some means he gets his mental eyes open to see the perfection of God's world.

Loyalty is not a trait that can be successfully divided. One may be loyal to two friends who are unfriendly to each other, but no one can be loyal to both good and evil, because these are opposite ideas, "Ye cannot serve God and mammon." One cannot be both spiritual-minded and material-minded, for the two are on different levels. Yet one sees people constantly trying to be a little of both, as occasion seems to demand. The sooner they realize that they cannot go both up and down at the same instant, the better it will be for their progress. One's character must have a keynote, else there is no fundamental harmony in one's life.

In the commandment to rid ourselves of anxiety concerning our material welfare and to substitute for doubt the normal mental approach to life, faith, we see the purpose of Jesus to get us into harmony with universal law. He once reminded His followers that "the earth beareth fruit of herself." The evolutionary process is described in Genesis in the words "And God said, Let the earth bring forth living creatures after their kind . . . and it was so." Creative law in the natural world produces only that which environment and

other conditions are prepared to sustain.

The fact that the earth was potentially fitted to sustain human life was sufficient reason for the appearance of man on the planet, since the universal Spirit of wisdom does not create that for which there is no means of sustenance, growth, or development. Such an instance of trial and error is not attributable to Omniscience.

Since, then, man is indigenous to the earth and its environment is not foreign to him, the sooner he recognizes it as his rightful present home and knows that with his own coöperation he can trust its exhaustless resources to sustain him, the better it will be for him. The old hymn that ran,

> "This world's a wilderness of woe,
> This world is not my home,"

did untold harm by making men believe that they were strangers on earth, fighting for life against a hostile environment. Such teaching is contrary to the entire vision of Jesus. He sought to make faith in God as natural to man as the instinctive dependence of the lower animals on their environment is to them, and tried to prove to man that faith is as divinely justified as is animal instinct; that faith is the high instinct or intuition of the soul.

Even if man came into being not by the evolutionary process but by a special creative act, such a fact would argue rather the recognition by Divine Mind of the earth as the proper matrix for man's entrance into life than the contrary hypothesis that he is out of his element and must strive and fight to maintain himself in an alien world. Since man, then, is where he belongs at present, faith is seen as his proper instinct.

Another factor in the problem of lack of faith is the impotence that doubt brings upon man. Doubt and anxiety make life hard for him by disconnecting him from the law of his being. Instinctive trust connects him with that law.

In mid-autumn in temperate latitudes, great flocks

of blackbirds are seen in the evening sky. They are preparing for their flight south, and are marshaling their forces to travel together. All these birds have found food and shelter through the preceding summer, and though the skeptic may argue that many of them are lost on the flight south each year, the species is provided for and preserved.

The Gentile mind takes pride in the proverb "God helps those who help themselves," and makes this statement the basis of an anxious, careworn, harried existence. The divine law that brought man into being when conditions were ripe for his appearing contains no deficiencies like those which characterize manmade law. Divine law requires no patch of equity to fill up its deficiencies; it includes equity. When man does not interfere with the working of the divine law in his life, but seeks consistently to understand and obey it in all ways and at all times, he is cared for and watched over, even in this twentieth century of partial progress and partial retrogression. He does not need to toil and struggle and worry to make ends meet. As he learns to hold himself to the righteousness that is of God and to trust the higher impulses of his mind, he finds all other things added to him.

QUESTIONS

1. What is Jesus' teaching about concentration in today's lesson?
2. What causes spiritual poverty?
3. What is meant by the eye being "single"?
4. Explain Jesus' teaching concerning faith.

PACIFIC SCHOOL OF RELIGION

LESSON 6, FEBRUARY 11, 1934.

Unity Subject—*Tests of Principle.*

International Subject—*Timely Warnings* (Temperance Lesson).—Matt. 7:12-27.

12. All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

13. Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby.

14. For narrow is the gate, and straitened the way, that leadeth unto life, and few are they that find it.

15. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves.

16. By their fruits ye shall know them. Do *men* gather grapes of thorns, or figs of thistles?

17. Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

19. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

20. Therefore by their fruits ye shall know them.

21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.

22. Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works?

23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

24. Every one therefore that heareth these words of mine, and doeth them, shall be likened unto a wise man, who built his house upon the rock:

25. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon the rock.

26. And every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand:

27. And the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

GOLDEN TEXT—*Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.*—Matt. 7:19.

SILENT PRAYER—*By abiding in the Christ mind, I bring forth unfailingly the fruits of the Christ life.*

This temperance lesson opens very appropriately with the Golden Rule. By considering for a moment how we like to have others do unto us, we gain light on what our social conduct should be.

In the first place, we prefer that others grant us freedom of conviction and action. No one likes to have another hold over him the thought that he should do this or that or should follow a certain course of action. He wishes to be free to decide what concerns himself according to his own lights.

We like others to be interested in us when we are ready for it, but not in an officious, meddlesome way. When we are helpless in the grip of an undesirable habit, we want the help and inspiration of others in overcoming and rising above it. When we feel weak or ignorant in an emergency, we want the example of others to show us how to be equal to what confronts us. When we are wrapped up heart and soul in a cause and are keenly zealous for its success, we want the cooperation of others and the weight of their united strength to help us carry it through. We wish others always to be with us in matters of principle. When we are struggling with a problem that we alone can solve, we nevertheless prize the encouragement of our friends and their loyal "standing by."

When we ask ourselves whether we can apply the Golden Rule to the cause of temperance, we find that our answer must be a qualified one. We may grant others freedom to follow their own convictions, but qualifying this grant is our desire to have them see eye to eye with us in matters of fundamental principle. We may not interfere with their freedom of action, but if we are wrapped up heart and soul in the cause of temperance we crave the coöperation of others and the strength of their effort united to our own to make the righteousness of that cause manifest. If we see another in the grip of intemperate habits, we feel that in a like case we should cry aloud for some one to help us regain our self-control. Hence it becomes evident

that the Golden Rule is not always a simple matter to follow, but that the Christ mind in us alone is adequate to a solution of all the problems that may arise in connection with our relationship to others.

As far as others are concerned, we are to follow the Golden Rule in the light of the Christ mind. As for ourselves, we are to enter in at the strait gate. The law of good is not a broad way, but an exceedingly fine line of action. It involves seeing only the good, when at times it would be much easier to see and condemn apparent evil. It means hearing or heeding only the good, and turning a deaf ear to the blatant voice of evil. It means thinking only the good, in the face of constant temptation to think negatively. It means lending our emotional nature to good impulses only and restraining it from all contact with what is not good. Lastly, it means creating only the good by the power of our faith in it.

Such is the narrow gate that leads, nevertheless, to the more abundant life. Once we negotiate this passageway, we have no regrets for the broad-mindedness that sees both good and evil, that judiciously weighs one against the other, and fights the evil with all its might. The golden mean is not a halfway point between good and evil, but a cheerful and reasonable following of the All-Good.

The false prophets of whom we are to beware are representations of deceptive thoughts that seem innocent and harmless enough of themselves, but that are in reality selfish and dangerous at base. The thought that we must leave every one free to follow his own course to the top of his bent is a false prophet. We cannot and should not force others to conform to our ideas, but it is our responsibility to express our principles at all times by our example, and thus help to educate others in the understanding of the strait way. Example is a true prophet, for it brings forth fruit after its kind, which any one can see. Our works are the natural consequences of our inner thought, and the

"fruits" are the results of both thought and action.

To enter into the kingdom of heaven or harmony with Divine Mind, we must unite our will with the divine will, and be willing to be guided by it in all that we do.

Only those who put their principles into active practice are building their lives on a solid rock foundation. Good intentions not put into effect are a shifting foundation on which to rear the structure of life. The one who means well but does less well than he knows, finds himself without reënforcement or buttress when the storms of outside influence or inner impulse break over him. He may know clearly enough the value of temperance in appetite, in emotional control, or in social relationships, but if he delays to enter the strait gate of living up to his best knowledge, he finds himself on low ground when the floods come.

Certain fruit trees are sterile, bearing no crop whatever. There are certain persons, too, who keep themselves in the strait and narrow path of abstinence from all appearance of evil, but who notwithstanding do not throw themselves creatively into the work of building up the good. Such persons are sterile fruit trees, falling short of the purpose for which they are allowed to take up space in fertile ground. A fruit tree that bears no fruit is good for only one other purpose—firewood. If we would enter into the riches of the inner life we must be fruitful. Otherwise we are but space fillers without purpose.

The name of Jesus Christ is not enough. A life actively lived in conformity with His principles and His example is needed to bring our efforts to full fruition. We have His word for it: "Many will say to me in that day, Lord, Lord, did we not prophesy by thy name, and by thy name cast out demons, and by thy name do many mighty works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." Our works must match our professions.

QUESTIONS

1. Is the Golden Rule easily applied in matters of temperance? How can it be done?

2. How do we enter in at the strait gate?

3. What are false prophets? Name a true prophet that every one can send to others.

4. How do we build our life on solid rock? What is the shifting sand referred to in the text?

5. In what way are men and women like fruit trees?

LESSON 7, FEBRUARY 18, 1934.

Unity Subject—*The Power of Love.*

International Subject—*Jesus' Power to Help.*—Matt. 9:1-13.

1. And he entered into a boat, and crossed over, and came into his own city.

2. And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy, Son, be of good cheer; thy sins are forgiven.

3. And behold, certain of the scribes said within themselves, This man blasphemeth.

4. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts?

5. For which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?

6. But that ye may know that the Son of man hath authority on earth to forgive sins (then saith he to the sick of the palsy), Arise, and take up thy bed, and go unto thy house.

7. And he arose, and departed to his house.

8. But when the multitudes saw it, they were afraid, and glorified God, who had given such authority unto men.

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

10. And it came to pass, as he sat at meat in the house, behold, many publicans and sinners came and sat down with Jesus and his disciples.

11. And when the Pharisees saw it, they said unto his disciples, Why eateth your Teacher with the publicans and sinners?

12. But when he heard it, he said, They that are whole have no need of a physician, but they that are sick.

13. But go ye and learn what *this* meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

GOLDEN TEXT—*I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.*—Matt. 9:13.

SILENT PRAYER—*In the power of the Christ consciousness, I show mercy and love to those who need my help and I refrain from all feeling of superiority.*

Two distinct phases of divine power are set forth in the lesson text for today: first, the healing power of Jesus Christ, as shown in the case of the paralytic; secondly, the power of the Christ Spirit to lead men, as shown in the calling of Matthew. Both these powers come within the scope of love, since it was Jesus' love for mankind that moved Him to heal and to teach others the way of life.

One of the chief teachings of Jesus was that it is the prerogative of the Son of man to forgive sin. The scribes thought it blasphemy in man to claim to do what they construed to be the exclusive work of God. So those who today read only the letter of life and have no understanding of mental action and the metaphysical character of the soul, reason from the standpoint of the scribe that it is sacrilegious for man to claim to be able to forgive sin.

However, a little sound reasoning shows that the Son of man, which is man in the consciousness of I AM power, does forgive sin daily. We need forgiveness for sin in all its phases: debts, missing the mark, lawlessness, disobedience, transgression, fault (moral aberration), defeat, impiousness, lack of harmony. And for every phase of sin there is a corresponding forgiveness.

When man perceives through the process of sound reasoning that God does not sin or suffer for sin, he soon locates the sinner, and also the one who suffers from sin, in himself. The sinner can then right his own wrong, when he understands his relation to God and the power of his word to extricate his mind from its delusions.

In Truth there is no such thing as sinning against God or breaking the divine law. This would imply that we could break up the foundations of Being itself. When man departs from the standard that is fundamental in Being and gets the result in the defeat that follows, he sins against himself; or he may sin against other men who are his brothers. When he, or another man who is careful to conform to the divine standard, again restores the currents of mental harmony, the discordant effect disappears and the sin is forgiven. The mother who finds discord among her children can, in the quiet strength of her own spiritual poise, speak the word of peace and forgive sin, just as effectually in her sphere of action as Jesus did when He said to the violent winds, "Peace, be still."

The querulous faultfinder who resolves to mend his ways and praise the good in everybody and everything is forgiving sin. The material-minded man who turns to spiritual thoughts and themes forgives the sin of disobedience and discord. The Spirit of truth in us all moves to these divine ends, and when man through its inspiration finds out the law of God and conforms to it, harmony reigns in his mind and body, and his sins are forgiven.

Jesus perceived that the scribes were saying to themselves, "Which is easier, to say, Thy sins are forgiven; or to say, Arise, and walk?" He read in their doubting, critical faces the thought that it is easy enough for man to say, "Thy sins are forgiven," but that no one can tell whether or not the forgiveness had taken effect. Jesus then proved to them that forgiveness of sin brings about a release from those condi-

tions which the sin has entailed. He said to the sick of the palsy, "Arise, and take up thy bed, and go unto thy house." We learn from this healing that we should not only forgive sin mentally but also speak a word of freedom to the condition that has been fixed in the body as the result of that sin. Divine love has power to do both, for it meets every need of man.

The power of love to influence others is well brought out in the latter part of this lesson. The disciples of Jesus "left all, and followed him." True, in ancient times it was considered an honor to be called as a disciple, and the disciple was therefore glad to make sacrifices in order to respond; whereas nowadays the calling is a more impersonal matter, and comes about through the voluntary acceptance by the pupil of the teachings of the leader, and a following in thought or faith. The result of following the call in good faith is still what it was when Jesus walked among men and called them to leave all and follow Him. His promise that every one who forsook all else to follow Him should receive a hundredfold more in this present world, even of material substance, is always fulfilled where it is claimed by the disciple, provided that he discharges his part of the covenant; that is, makes a whole-hearted surrender of his old life and becomes entirely absorbed in the new. Every Christian worker rejoices over the severing of each link that bound him to the old life, because the new relation in Christ is deeper and stronger than any human relation, and because love is increased in his life and his real possessions are multiplied.

The will always enters into man's decisions. It makes the final choice to give up all and follow Jesus. This lesson on the surrendering of the old ideas and conditions in order that the greater good may come into one's life, is based upon Matthew, because he represents the will. When the individual will has become a disciple of the Christ or the spiritual I AM, the schooling of man begins in earnest, and there is a medley of

thoughts with which to deal. This is represented by Jesus' eating with many publicans and sinners. We overcome our errors not by standing aloof from them, but by uncovering them to our own mind and correcting them. The divine law exacts mercy, and not sacrifice, and this is a lesson that we must learn before we can measure up to that law and rid ourselves of conditions in our life that arise out of erroneous habits of thinking or living. The Pharisees, our self-righteous, intellectually religious thoughts, must learn mercy, and nothing less than the Christ love can teach it to them. They must be taught to seek understanding of every matter, and when this is gained they will see no longer any cause for condemnation. Sinners do not forsake their sin to follow those who condemn them; they, like all others, respond willingly to the call of love.

QUESTIONS

1. In what way does love cover the entire subject of today's text?

2. What one promise is always fulfilled when there is a whole-hearted surrender of the old life and a full absorption in the new?

3. What faculty always enters into all man's decisions? What disciple represents it?

4. How may we overcome our errors?

LESSON 8, FEBRUARY 25, 1934.

Unity Subject—*Man's Full-Orbed Expression.*

International Subject—*The Twelve Sent Forth.*—Matt. 9:35—10:8; 10:32, 33.

35. And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

36. But when he saw the multitudes, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd.

37. Then saith he unto his disciples, The harvest indeed is plenteous, but the laborers are few.

38. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.

1. And he called unto him his twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness.
2. Now the names of the twelve apostles are these: The first, Simon, who is called Peter, and Andrew his brother; James the *son* of Zebedee, and John his brother;
3. Philip, and Bartholomew; Thomas, and Matthew the publican; James the *son* of Alphæus, and Thaddæus;
4. Simon the Cananæan, and Judas Iscariot, who also betrayed him.
5. These twelve Jesus sent forth, and charged them, saying, Go not into *any* way of the Gentiles, and enter not into any city of the Samaritans:
6. But go rather to the lost sheep of the house of Israel.
7. And as ye go, preach, saying, The kingdom of heaven is at hand.
8. Heal the sick, raise the dead, cleanse the lepers, cast out demons: freely ye received, freely give.

32. Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven.
33. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven.

GOLDEN TEXT—*The harvest indeed is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest.* —Matt. 9:37, 38.

SILENT PRAYER—*I exert my powers in the service of peace and good will, and I reap a rich reward.*

We get most good out of our study of the Scriptures when we apply the lessons directly to ourselves. The life of Jesus Christ is the life of every man as it might be lived if he put forth his full powers. When we read of the incidents in the life of Jesus, we profit most by them if we consider them as portrayals of the possibilities within ourselves. What He did we can do, if we think and act from the same motivating principle as He.

Man has not known his true self, and for this reason he has fallen short of doing the works that Jesus Christ said he should do. Man has not thought and acted in the Christ consciousness, and has not used his God-given intelligence and power towards good ends.

To know himself, man must explore and open up the undiscovered country within himself. From its bourn no traveler returns without some sort of chart of the territory, however incomplete. The largeness of his God-given identity—the I AM—must be grasped and appreciated by man. This step in spiritual evolution is represented in today's lesson by Jesus' going about through all the cities and villages, teaching, preaching, and healing. These movements represent the I AM in its universal capacity as a teacher and harmonizer of its own mental and bodily conditions. As yet there is no organized harmony. The people (thoughts) were "scattered, as sheep not having a shepherd." The faculties of the mind must be spiritually disciplined and their right relations established, so that it will not be necessary for one's special attention to be directed toward the will and the judgment, for example, in order to have them function in spiritual ways. They must be trained, and then they will do the Master's will obediently, whether or not He is consciously present and directing them.

In His ministry, Jesus had His twelve disciples with Him. These twelve disciples represent the twelve faculties or powers of mind in man, and they must be called into activity and established in the practice of Truth before the organism can be fully redeemed from error. These powers of mind, through which the I AM instructs and heals the entire consciousness, are Simon Peter (faith), Andrew (strength), James (judgment), John (love), Philip (power), Bartholomew (imagination), Thomas (understanding), Matthew (will), James the son of Alphæus (order), Thaddæus (elimination), Simon the Canaanite (zeal), Judas Iscariot (life conserver).

When these faculties or powers have been trained to express themselves properly on the inner plane, they should then be given outer or social expression. When Jesus beheld the multitude He was moved with compassion for them because of their evident need of help. Immediately He set to work to do something for them. This action on his part showed the contrast between pity and compassion. Pity merely commiserates without attempting to remedy, while compassion exerts actual power toward removing the negative or undesirable condition and restoring order and harmony. Faith must be shown by works if it is to remain strong, for strength is proved in action.

Good judgment is not a true opinion held in reserve, but a conviction carried out in conduct. Love cannot be bottled up, but must enrich the heart of another as well as that of the one who first conceives it. Power, like strength, although it may be felt subconsciously in repose, is meant for use. Unless the imagination is allowed to create the image of the divine in man, it is useless to its possessor. Reason, like will, order, elimination, zeal, and appropriation, must receive its appropriate exercise. Thus, by following Jesus' example of acknowledging and recognizing the Christ in our every thought, word, and deed, and in this way unifying ourselves with His completeness, we shall make the outer like the inner. We shall then be like Jesus Christ, single-minded; for we shall see Him as He is. Until we do this unifying work, our powers will remain scattered and lost, like sheep without a shepherd. Only the I AM can keep them in order, and lead them into the green pastures of peace and plenty.

"The lost sheep of the house of Israel" are the religious thoughts that man cannot correlate or make practical in his life. A thought, to be useful to the thinker, must fit into the pattern of his life and help to bring out the design. A vagrant dream of heaven may occupy the mind, but no good purpose is served by it, because it belongs nowhere. When we dream of good

we must somehow see that good in relation to ourselves, and must do our utmost to give it expression. This expression may be by word (preaching), by conscious union with our indwelling Christ, as in healing the sick and casting out the demons of doubt, discouragement, and general complexes, or by raising the dead hopes and purposes that we have buried at some previous time. Or we may raise the dead in our fellow men in the same fashion, by arousing in their hearts new hope and new purpose.

The lesson closes on a note of action and reaction. "Every one therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven." Every affirmation that man makes gives a certain tone or quality to his mind, which in turn puts its seal on his life. Every denial erases something from his consciousness. These mental attitudes have their inevitable consequences. By the right choice of our mental and spiritual keynote, we decide for ourselves whether we are material-minded or spiritual-minded; whether we express our I AM identity in the kingdom of heaven or in the earthy medium of the kingdom of this world.

QUESTIONS

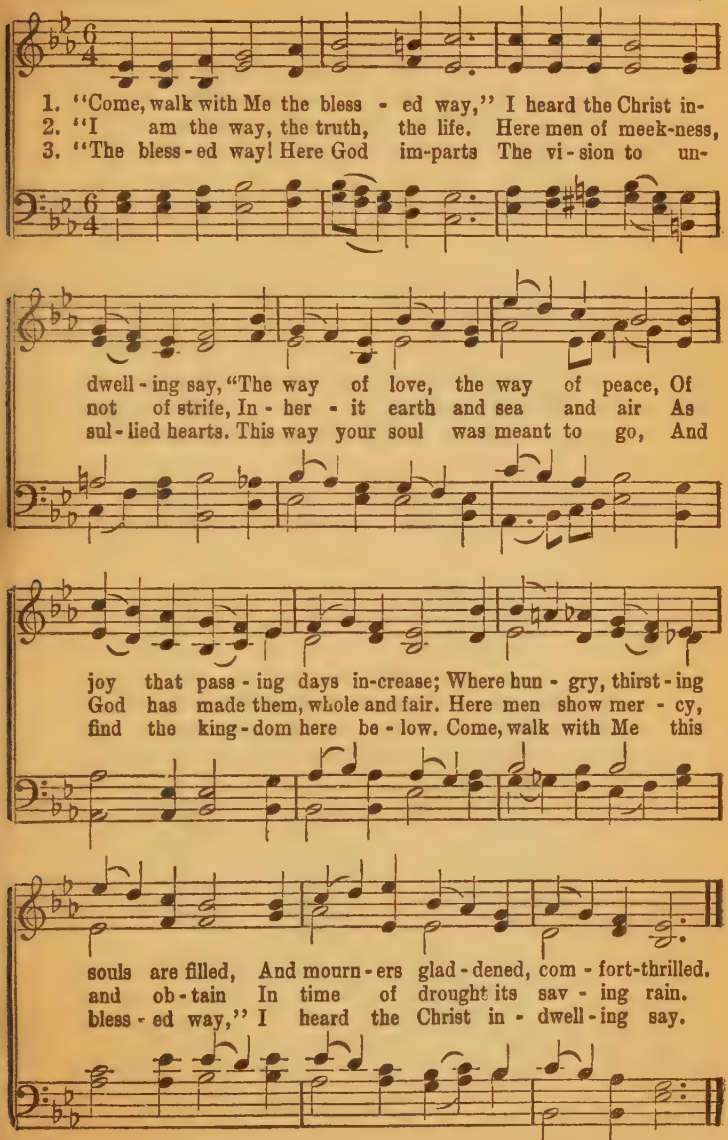
1. How do we profit best by reading the incidents in the life of Jesus?
2. What is represented by Jesus' going about all the cities and villages, preaching and healing?
3. What do the twelve disciples of Jesus represent?
4. How are man's faculties made permanently strong and effective?
5. What is represented by "the lost sheep of the house of Israel"?

I consider the quality of forgiveness the highest attribute of manhood; the privilege of forgiving, God's greatest gift to man.—GARIBALDI

THE BLESSED WAY

Words by
IRENE STANLEY

Music by
CARL MOERZ


1. "Come, walk with Me the bless - ed way," I heard the Christ in-
2. "I am the way, the truth, the life. Here men of meek-ness,
3. "The bless-ed way! Here God im-parts The vi-sion to un-
dwell - ing say, "The way of love, the way of peace, Of
not of strife, In - her - it earth and sea and air As
sul - lied hearts. This way your soul was meant to go, And
joy that pass - ing days in-crease; Where hun - gry, thirst - ing
God has made them, whole and fair. Here men show mer - cy,
find the king - dom here be - low. Come, walk with Me this
souls are filled, And mourn - ers glad - dened, com - fort-thrilled.
and ob - tain In time of drought its sav - ing rain.
bless - ed way," I heard the Christ in - dwell - ing say.

SELF-INVESTMENT

Strangely enough—or is it really strange, when we consider the essential beauty of the presence of God in our life—our deepest grief does not come from the loss of relatives who have given of themselves, sacrificially, for our comfort and contentment. The grief that seems almost inconsolable is that which occurs through the loss of one to whom we ourselves have devoted the best of our time, thought, and energy. What really has been torn out of us, through this loss, is a priceless benefit accruing to us through our own affectionate devotion of ourselves—our whole-hearted investment of ourselves in the object of our love. It is obvious that what we really want to pray for, now, is another opportunity for self-investment. It is at this point that we have sustained our most poignant loss: it is at this point that we must endeavor to make the repair.

If you have lost a child upon whom you had lavished the best of your affection, the early adoption of another child may or may not effect the healing of your wound. The idea of such an expedient may, to your mind, be repellent. If that is true, you should seek for some other great task of love into which you can put your heart interest with increasing devotion. Whether or not you are able to discover this new opportunity for self-investment—a self-investment adequate to the healing of your wound—will depend upon your capacity for comprehending the essential harmony and organic interrelation of your needs and desires, and the essential oneness of the power that motivates your every function, physical and spiritual.—LLOYD C. DOUGLAS

SILENT UNITY

Be still, and know that I am God

My mind is illumined because my vision is fixed upon the light of Spirit within me.

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

The mind is the pattern for everything that appears in the phenomenal world. When making their ideas manifest, the faculties of the mind always work together; they co-operate in making a thought picture.

When we want to bring forth strength and stability in the body we set the faculties to work rearing a veritable tower of strength and stability in imagination. That is, we pile up images that correspond in their capacity to the big, strong, enduring things that appear. This method of acquiring strength is now used by football coaches in training their teams. Players with a certain type of mind are instructed to watch those who jump, squat, or run and to imagine that they are doing the same things. The results are even better than where the drill is actually enacted.

This power to gain muscle and dexterity by use of the mind alone is not possible to all under training. Some are so lacking in imagination that they have to go through the actual experience to get results.

Among metaphysicians are those who for one reason or another fail to imagine the reality of ideas that make for mental and physical strength.

Strength of body is the result of ideas

of endurance and stability grouped in the mind and reflected into the body by many affirmations. The same law holds good in mentally gathering and stabilizing one's financial resources. Imagine God substance piling up like a mighty tower in your mind and finances. Then see it overflowing into the lives of those about you:

"And the Almighty will be thy treasure,
And precious silver unto thee."

The dominant idea in our Healing and Prosperity Thoughts for this month is strength. Strength is represented among the disciples of Jesus by Andrew. His throne of dominion in man's body is in the lower back. His color is reddish-purple. This month's *Unity* cover is printed in strength's color, with a composite strength thought set out on the inside of the cover.

HEALING THOUGHT

I am a mighty tower of strength and stability in the realization that God is my health

PROSPERITY THOUGHT

I am a mighty tower of strength and stability in the realization that God is my unfailing resource

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

I WROTE TO YOU not long ago for prayers for my husband, who had suffered a serious injury as the result of a fall. He is a heavy man, and fell a distance of twelve feet, injuring his back and the abdominal wall of the left side, and was quite helpless in every way. The doctor came and strapped him—all that he could do, but my husband spent a painful and restless night. The next morning I removed the straps, and I held the truth that God was his strength and his salvation from all harm. Then I wrote to Silent Unity for help. At the end of three weeks my husband was back at his work, and he has experienced no ill effects. His first night's comfortable sleep came the evening of the day that I wrote you, and he continued to improve constantly. I do thank you!—*Mrs. B. J. S., Sterling, Ill.*

THREE YEARS AGO a baby boy was born to us. He was a very sweet child, but as soon as I was able to care for him myself I discovered that he was club-footed. The doctor advised an operation, and suggested our taking the baby to a specialist in O——. But I had faith that it was God's will that this baby

should be perfect, and so I wrote to you for your help. We prayed with you, and by the time the child was a little over a year old he could walk, although his feet were still a little turned. Now he is three years old and his feet are as normal and as straight as any other child's. We are very thankful to Silent Unity, and know that all things are possible to God, to the extent of our faith in Him.—*Mrs. S. W. W., Silver Creek, Nebr.*

I AM HAPPY to tell you that the goiter on my throat has been healed through faith and prayer. I am employed in a hospital and come in daily contact with doctors, who recommended an operation for the removal of the growth. When I recently showed them my neck, they wanted to know if I had been taking treatments, as they knew I had not had an operation. I told them the goiter had been removed by prayer. I have had many answers to prayer since I first began to study Unity teachings.—*M. G., New York, N. Y.*

THANKING GOD and Unity with a most grateful heart, I want to tell you that the lump in my breast has disappeared, and I am feeling fine. You may discontinue prayers.—*Mrs. F. W. W., Lakewood, Ohio.*

LAST MONTH I WROTE to you, asking your prayers for the recovery of B—— B——, who was seriously ill with appendicitis and complications. Attendants at the hospital said that they had never seen so sick a child get well, but I feel sure that—with your wonderful help—God was back of it all and saved that blessed baby. The nurses said that her recovery was nothing short of a miracle. Thank you from the bottom of my heart.—*Mrs. J. R. L., Derby, Conn.*

I WAS IN A PITIABLE STATE of nervousness when I wrote to you for your prayers. I had a constant pain in my heart, terrible attacks of trembling, like palsy, followed by a great feeling of weakness. Since receiving your letter and *Instructions,* I have had no

trembling attacks, and the pain in the region of my heart is growing less and less. Also, I am no longer nervous. I thank you, dear Silent Unity, and I give thanks to the great Healer.—*E. W. N., Florence, Italy.*

THROUGH YOUR PRAYERS God healed my husband of ulcers of the stomach and my little girl of whooping cough, and my little household is well and happy again. Thanks, and bless you for your wonderful work.—*B. B., Westmount, Que., Canada.*

He Shall Have Abundance

THE PROSPERITY BANK DRILL has been a constant source of pleasure and strength to me. I want to thank Silent Unity for its prayers, which have helped me to a new understanding of God's bounty not only in providing for my needs, but in giving me opportunity for service. May God bless you richly in every field of your wonderful work.—*S. M. T., Cedar Falls, Iowa.*

THANK YOU from a full and grateful heart for the past weeks of coöperation in my affairs during my daily use of the prosperity bank drill. Again I have made gains never before attained. Once more I can see progress, added faith, and greater ambition to measure up to God's command "Be thou therefore perfect." I have established regularity and faithfulness as never before in my life. Praise God!—*Mrs. J. M. R., Hot Springs National Park, Ark.*

THE PROSPERITY BANK DRILL has become a permanent fixture in our lives, and we do not want to be without a bank. It is a great help.—*M. D. R., Downers Grove, Ill.*

I ALWAYS HAVE wonderful blessings from the prosperity bank drill. Almost before my letter reaches you something nice happens financially. I wish every one could know of the good that comes from the daily

use of the prosperity bank drill. The more one puts in it the more one has in his purse.—*Mrs. J. T. O., Long Beach, Calif.*

Filled with Plenty

I FELT I HAD to write to tell you that since starting my first prosperity bank drill, I cannot begin to number the blessings I have received. What I enjoy most is passing this wonderful Truth on to others.—*A. H., Miami, Fla.*

OUR PROSPERITY BANK drill has accomplished for us what we never supposed could be accomplished. It is unbelievable. We cannot be without a prosperity bank.—*Mrs. L. W. R., Fargo, N. Dak.*

I REALIZE MORE and more what a real privilege it is to use the prosperity bank drill. It is a blessing just to look at the bank for doing so strengthens my faith and my knowledge of God as my supply.—*Mrs. F. C. H., Swift Current, Sask., Canada.*

A LITTLE OVER a year ago I took up the practice of the prosperity bank drill. Since that time my affairs have certainly undergone a change for the better. I have forged steadily ahead, and I want to thank you from the bottom of my heart for your earnest coöperation.—*R. K. B., Denver, Colo.*

I AM HAPPY to tell you that since I have been using the prosperity bank drill I am able to see things in a different light. I have had two demonstrations that made me realize more fully just how close God is to us at all times, and how willing He is to help us in all things. The most wonderful thing in my life is to have Unity teachings and your prayers.—*Mrs. J. W., Crawfordsville, Ind.*

SINCE I BEGAN to use the prosperity bank drill, my business has increased beyond my greatest expectations. During the month of June I was so busy that I

was compelled to turn work away. I thank you for your kind interest and prayers in my behalf.—*C. W. S., Forest Grove, Oreg.*

Search the Scriptures

I AM SO HAPPY that I feel like shouting, for I have received much understanding from your letter and the inclosed instructions. Best of all, I have succeeded in passing my November examinations, and my school work is easy for me now.—*W. U., Benin Province, Nigeria, West Africa.*

I AM WRITING to tell you of the wonderful demonstration I made not long ago. My arithmetic teacher put some examples on the board, and as I have very weak eyes, I could only see the first example. (I hope with your help soon to correct my eyesight.) I did not know what to do, as this was a test; so I put down my pen and said The Prayer of Faith. I declared that my eyes were able to see all of the work. When I finished the first example I looked up, and was unable to see the work at first, then something seemed to snap in my eyes, and I had to blink them. After that I could see every one of the examples perfectly. I surely am thankful to Unity for the prayers that brought about this demonstration.—*A. M., Milwaukee, Wis.*

My Help Cometh from Jehovah

MANY, MANY THANKS for sending me *Weekly Unity* so regularly the past few years. I surely enjoy this magazine. Every issue is a message of God, and I would be willing to sacrifice many things in order always to have *Weekly Unity.*—*Mrs. L. G., New York City.*

MY FAMILY ALL read Unity literature and are very much interested in it. It makes us all feel so happy and free. We do not seem to receive any more

money, but our every need is supplied and we seem to have more than before, because we know that God is our supply. It is impossible to tell you all the benefits that we derive from our study of Truth.—*M. B., Coshocton, Ohio.*

I HAVE JUST RECEIVED the *Metaphysical Bible Dictionary* and it is surely a wonderful achievement. I congratulate you. Although I have only glanced through it, I know that this book is going to help all of humanity, more than we perhaps realize. May God bless you!—*Mrs. L. V., Santa Monica, Calif.*

I Am the Light

I FEEL VERY HAPPY, for I am being drawn nearer to the light that illumines every one who comes into Truth. The lessons and teachings that God has placed in your hands are wonderful. Would that the whole world would accept them! I feel that my faith is strong, and I am very thankful.—*L. G., Santa Monica, Calif.*

EVERY DAY I live I see the rightness and illumination of Unity teaching. It is so free, so human, and so understandable. It guides and illumines me to growth and deepening understanding of Truth. My prayers are with you who work together with God in establishing His kingdom in the hearts of men.—*L. D. C., Washington, D. C.*

THANK YOU for your prayers. They have helped to illumine my life with the light of Truth.—*Mrs. K. D. S., Baltimore, Md.*

His Truth Is a Shield

THE UNITY TEACHINGS protect you, give you faith, courage and everything you need in this world, including happiness.—*D. C. P., Newburgh, N. Y.*

I ASKED YOUR PRAYERS for protection from pests in the garden. I looked this morning before writing

to you and there wasn't a bug or a snail to be seen. Before I asked for help the ground was covered with them, and it looked as though everything would be eaten up. God bless you!—*M. H., Santa Paula, Calif.*

RECENTLY WE HAD a nice demonstration of the Father's loving protection. Every night before I go to sleep I pray for our home and all the members. The other night houses on the opposite side of the street were robbed, and we were not molested in any way. My prayers were answered.—*A. M., Denver, Colo.*

WE ARE VERY THANKFUL to God who has protected us with His loving care, and also to the Unity workers who have prayed so faithfully for us, that our good has come into realization. Thank you and God bless you!—*Mrs. D. I. M., East Milton, Mass.*

Father, I Thank Thee

THE BEAUTIFUL UNDERSTANDING and faith I have developed through my contact with you has assured me perfect health, happiness, and a blessed sense of unity with God that has glorified my life beyond anything I could imagine. My blessing and good wishes are with you always.—*Mrs. J. T., Gainesville, Ga.*

MAY GOD BLESS YOU in the beautiful service that you are giving to all those who hunger. You have helped me over many rough places, for which I am more grateful than I can tell you. One of the greatest experiences that you helped me through occurred over a year ago, when I established a home for my small daughter after we had been separated for five years. It has been a glorious adventure for us together the past year, and I shall never cease to be appreciative of the many things you have done for me.—*F. H., Omaha, Nebr.*

YOU HAVE GIVEN ME such wonderful help that I wish every one in the whole world could know of Unity

and how God would help them if they would only let Him do so.—*B. L., Atlanta, Ind.*

The Sun Stood Still

NOT LONG AGO I wrote you asking for your prayers that we might have rain. Soon afterwards we had a shower and a week later we had the first real rain we have had since May. This was followed ten days later by another soaking rain. Shrubs and plants that had all the appearance of being dead put out new leaves and seemed as vigorous as ever; which is a good lesson in teaching us not to put too much faith in appearances.—*F. M. H., Fayette, Ind.*

I WANT TO EXPRESS my thanks for the rain which has been falling here all day long. It is just such a rain as I pictured when I wrote requesting your prayers. Moreover, it came at just the right time, because the earlier rains, which only lasted a short time, were all that the crops could stand after the long drought. You have helped me wonderfully.—*M. M., Canastota, N. Y.*

Study to Be Quiet

MY MOTHER WROTE to you for your prayers for me during my examinations in June. I successfully passed the tests and now have my contract signed. I am grateful. You have been a great help to me.—*M. S., Hazelton, Kans.*

YOUR TEACHINGS and prayers have helped me to bring greater harmony into my life and to grow spiritually. I am very grateful.—*P. M. M., Honolulu, T. H.*

I PASSED MY EXAMINATION without any trouble, and I feel that it was largely due to your prayers. I thank you very much.—*M. T., Huntington, Ind.*

Help From SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

How is the resurrection life attained?—*Extract from a letter answered by Silent Unity.*

The resurrection life is the consciousness of life that is gained through the quickening, uplifting power of the Christ mind in man.

The first thing necessary to the attainment of the resurrection life is spiritual discernment of what it is; the second requisite is deep and earnest desire for the life itself. This desire must then find expression in understanding of the law of Being and obedience to it.

The Adam race is dead in trespasses and sins, and has no conception of life as it is in God. Jesus said, "I am the resurrection, and the life." "I came that they may have life, and may have *it* abundantly." His mission was to lift the race up from death into life. That His mission may be fulfilled, individuals must coöperate with Him by a ready response to His quickening word. The mortal man has a very hazy idea of what it is to attain the resurrection. He thinks he may go on living here for about threescore years and ten, expressing a very limited consciousness of life and suffering all the ills that come from such a consciousness. Then, when the sinful condition has reached its culmination, he will cast off his worn-out body and go away somewhere to find eternal life. Such ideas of life and resurrection have kept the race out of the blessings that Jesus Christ came to give. Every one who is willing to give up all and the resurrecting power that lifts one up into the mortal beliefs and accept Truth, soon learns that life

consciousness of life are here now, waiting for men's acceptance.

When the mind is clear in its understanding of life, then the demonstration must be worked out. Life is always here in its fullness and Jesus Christ, having made His own demonstration, is here in wisdom and power to help the race attain life. We receive His help by prayer, affirmation, spiritual meditation, and obedience to Truth.

The promises of life are made to overcomers only, and no one who holds back part of the price can find the way into the kingdom. The works of the flesh must be entirely overcome, and every flesh desire put away so that the pure and righteous desires of the Christ man may be given expression. All the life substance must be conserved, spiritualized, and used in making the body whole and perfect like the body of the Lord Jesus Christ. In the resurrection life all things are different from the ordinary mortal way of living. But the differences are all blessings, although the sense man does not see them to be such.

Every one who is trying to demonstrate health will find the way clearer if he frees his mind from every limited belief about life and swings out freely into the glorious resurrection life that is an omnipresent, eternal reality. All demonstrations are more easily made in the true understanding of life.

"If then ye were raised together with Christ, seek the things that are above, where Christ is, seated on the right hand of God. Set your mind on the things that are above, not on the things that are upon the earth. For ye died, and your life is hid with Christ in God."

In the understanding of the resurrection life, we take the faith step that we are risen with Christ, and then we seek the things that are above. "Above" is the realm of the Christ mind which becomes established in us as our own spiritual consciousness when we seek it. Christ seated on the right hand of God, is a figure

of the power, dominion, and mastery that is given us through our oneness with Christ. In the risen life we set our mind on Spirit and not on the transitory things of mortality.

"Ye died"; that is, the personal man is counted as no longer manifest. "Reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Then the life is hid, protected, conserved, and can no more grow less in mind or body.

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me: and that *life* which I now live in the flesh I live in faith, *the faith* which is in the Son of God, who loved me, and gave himself up for me."

What is it to "prove God?"—*Extract from a letter answered by Silent Unity.*

God spoke to His people through the prophet Malachi, saying, "Prove me now herewith." God is not a man, but omnipresent being, principle, law. As law, He is without "variableness, neither shadow of turning." Certain results always follow man's conformity to the law, and certain other results are manifested when he breaks the law, or lives out of harmony with it. All the promises of God are His assurance that benefits follow from the keeping of the divine law. It will be noticed that all His promises are based on the condition that the law be kept. To prove God is to prove the law. There is but one way to prove the law and that is by loving, faithful obedience to it.

What is true freedom?—*Extract from a letter answered by Silent Unity.*

One of the first steps in gaining freedom is to understand what it means to be free. True freedom is not license. The belief that freedom is undisciplined, uncontrolled expression of the forces of Being is one of the errors that have kept men from attaining mastery. True freedom is the result of conformity to the

divine law. Understanding God's law and obedience to it brings all the powers of man to their true center and gives them expression in righteousness and harmony and perfect freedom.

The Jews boasted of their freedom, not realizing that they were in bondage to forms and traditions, and to their own flesh nature as well. When the Jews said to Jesus, "We are Abraham's seed, and have never yet been in bondage to any man," He answered them, "Every one that committeth sin is the bondservant of sin." Answering them further, Jesus said, "If therefore the Son shall make you free, ye shall be free indeed." In his second letter to the Corinthians, Paul expresses this in these words: "Where the Spirit of the Lord is, *there* is liberty."

The mortal way of trying to accomplish things is always by working in the external, and freedom has always been sought in that way. Jesus teaches clearly that freedom comes from within man through his knowledge of Truth and attainment of the Christ consciousness. Men are thought-bound; that is the cause of all outer bondage. True freedom is to know one's self as the son of God, having all wisdom and power and dominion.

It is therefore clear that when men fight for what they call political freedom and religious freedom, they are trying to work out their problem in the wrong way. The race will never be free except as it is lifted up in understanding, and as each individual learns to be master of himself. Every thought and every emotion must be brought into obedience to the divine law. All the sayings of Jesus are helps to restore men to their spiritual birthright, and His overcoming power is promised to all who believe in it and accept it in faith.

He that raised up Christ Jesus from the dead shall give life also to your mortal bodies through his Spirit that dwelleth in you.—PAUL

The Prince of Peace

Fade, pomp of dreadful imagery,
  Wherewith mankind have deified
  Their hate, and selfishness, and pride!
Let the scared dreamer wake to see
  The Christ of Nazareth at his side!

What doth that holy Guide require?
  No rite of pain, nor gift of blood,
  But man a kindly brotherhood,
Looking, where duty is desire,
  To him, the beautiful and good.

Gone be the faithlessness of fear;
  And let the pitying heaven's sweet rain
  Wash out the altar's bloody stain;
The law of hatred disappear,
  The law of Love alone remain.

How fall the idols false and grim!
  An lo! their hideous wreck above,
  The emblems of the lamb and dove!
Man turns from God; not God from him;
  And guilt, in suffering, whispers love!

—*Whittier*

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment the Holy Spirit as your guide into the fullness of Truth, you on the remainder until you understand it better. If you seek will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

At Home and Abroad

Silent-70, the missionary department of Unity School, supplies Unity literature free of charge to institutions of all kinds. The following extracts from letters show the scope of Silent-70's work, which is made possible by love offerings from loyal friends.

From a Reformatory in the United States

"I am in receipt of your letter of March 9, and we are happy to have you continue sending your literature to our institution, since you are willing to do so. My only regret is that we are unable to reimburse you for this splendid service. I think your pamphlets have an excellent effect not only on any one within a prison, but outside. I note your request to be allowed to send your textbook and one of your magazines to inmate N—— B——, and this will be perfectly agreeable to me."

From a Child Welfare Department in Western Australia

"Permit me to express to you my sincere thanks for the many copies of *Progress* and *Wee Wisdom* you have so kindly forwarded to me. Believe me, they have been put to the best possible use. Even here in Western Australia we have so many little ones who are looking for the light, and I find great pleasure in passing your little magazines along to those who I know appreciate them to the full. If you would be so kind as to grant me this concession, I should be ever so pleased to continue receiving the magazines and to circulate them as already stated."

Unity Training School

The 1934 session of the Unity Training School will open June 4, and it is not too soon to make your plans for attending. The 1934 catalogue will be ready about March 1; so it would be well for you to write now in order that your name may be placed on the mailing list. Address your card to Unity Training School, 917 Tracy, Kansas City, Mo.

Unity Teaching Made Clearer

No doubt you have often thought about taking up the course of study offered by the Unity Correspondence School Department, and you have wondered what particular value it would have for you. We want to share with you here a statement made by one who has finished the course:

"It will be interesting to you to know that since taking the Correspondence Course I find in Unity literature guidance and inspiration that I had previously overlooked or failed to perceive. I wonder sometimes why the Truth in it slipped by me before, or how I could have failed to find it there. But I know that it is my deeper understanding that grasps it now and that as I continue to grow in understanding I shall find more and more of Truth everywhere."

If you feel the urge to attain a deeper understanding of Truth, write today for a folder giving full information about our home study course. Address your card to

Unity Correspondence School Department
917 Tracy, Kansas City, Mo.

Appearing This Month in Other Unity Periodicals

Etchings on Jade

In an article in *Weekly Unity* this month, Alberta Flanders compares life to an etching on a piece of jade. She says: "Each individual makes his own life—an etching on unseen substance in the realm of causes, which presently becomes manifest as his world." She says that the results may be true and beautiful, or they may be out of proportion, dull, and even grotesque, according to our perspective. Right perspective is the ability to see things in correct proportion, to take the proper mental attitude toward what comes into our experience. You will find practical help in this article, which is entitled "Etchings on Jade."

"Every One Needs Friends"

"Why, Mother, she has so many fine playthings that she doesn't need me," argued Margaret Blair, in response to her Mother's suggestion that she make friends with Marjorie Blake, a little girl who had come for a long stay at the house next door. But Mrs. Blake insisted that Marjorie needed friends, no matter what else she had, because happiness is not based on expensive possessions. And who but St. Valentine was to have a hand in proving that Mother was right? Children will enjoy and gain a helpful lesson from "St. Valentine's Mistake," a story by Clair Boyle Bracken, in the February issue of *Wee Wisdom.*

Christ Is Omnipotent

Where do you look for power? Within yourself or in the world about you? If you ascribe the balance of power to the things of the world, you are robbing yourself of the authority and dominion that was given man in the beginning. Christ within you is omnipotent. With this Truth firmly established in your consciousness, you will be able to solve any problem that comes to you. Read "The Center of Power," an article by F. B. Whitney, appearing this month in *Unity Daily Word.*

You Can Get What You Really Want

"You are an individual expression of God! You create what you choose. How? First by thinking of it. . . . Things are created by thought, in the mind, and by nothing else and nowhere else!" Gardner Hunting makes these statements in his article "Any Job You Want," appearing in the February issue of *Good Business.* Mr. Hunting adds that when we realize the truth of these statements, we cannot fail to do what we really want to do and have what we really want to have.

"There Is Nothing to Fear"

"Face your fears in the light of the Power and Presence that is within you, and they will shrink and vanish. New faith and courage will take their place," says Ernest C. Wilson, in his article, in the February issue of *Progress,* entitled "Don't Be Afraid." Are you harboring a secret fear, a fear of lack, of disease, of failure? You will find in this article many helpful thoughts to assist you in overcoming your fear, in whatever form it may manifest itself. Mr. Wilson believes that we shall one day so completely master our God-given powers, that we shall no longer succumb to fears and sickness and disasters.

CLASSIFIED DIRECTORY

Unity Centers and Unity Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Birmingham— *** Unity Center, Hotel Thomas Jefferson
Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 311 W Monroe

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand
Alhambra— ** Unity Cl, 16 W. Alhambra
* Unity Cen, 19 W Main
Bakersfield— ** Unity Cen, 1729 19th st
Berkeley—** Unity Cl, 1176 Colusa
Burlingame— * Meta Cen, Metropolitan bldg
Compton— *** Unity Study Club, 311 So Acacia
Eagle Rock— ** Unity Cen, 2122½ Colorado
Glendale— *** Unity Cen, 119 S Kenwood
Hollywood— *** Unity Lib, 1030 N Western;
§ Truth Center, 6633 Sunset
Inglewood— ** Unity Tr Min, 426 E Queen
Ione— *** Unity Study Cl, Main & Preston
Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut
Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, Alexandria Hotel; Unity Cl, 1532 Wilshire blvd; Christian Unity, 148 N Gramercy
* Westlake Unity Fellowship, 1812 W 7th; Unity Truth Cen, 815 S Hill; Anna McMillan, 4118 Central (col); Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams
§ Home of Truth, 1975 W Wash
Napa— * Mrs Ralph Wilson, 938 Seminary
Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale
Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove
Redlands— ** Leona Ballou, 906 Tribune
Richmond— *** Beulah Tiller, 146 2d
Sacramento— *** Unity Cen, 2130 21st
San Bernardino— *** Unity Cen, 2189 E st
San Diego— *** Unity Soc, 1017 7th
San Francisco— ** Unity Temple, 115 O'Farrell
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
§ May Wiggin, 177 Post
San Jose— § Christian Assembly, 72 N 5th
Santa Ana— *** Unity Soc, 324 Hill bldg
Santa Barbara— § Truth Cen, 227 E Arrellaga
Santa Cruz— *** Truth Cen, 151 Garfield
Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean
Santa Rosa— ** Unity Cen, Masonic Temple
Stockton— *** Unity Cen, 822 N Center
Van Nuys— *** Unity Cen, 14550 Victory
Whittier— *** Unity Soc, 410 S Greenleaf
Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg
Denver— ** Temple of Prac Chr, 1437 Glenarm
* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main
New Haven— ** Unity Study Cl, Duncan Hotel
Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— *** Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, (col) Masonic Hall, Weaver st
* Herbert Rodwell, 110 N Beach
Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
Lakeland— ** Unity Cl, 321 S Mass
Miami— ** Unity Cen, 128 S E 3d
Orlando— *** Unity Cen, 409 S Orange
St Petersburg— *** Unity Church, 646 5th ave S
Tampa— *** First Unity Soc, De Soto Hotel

IDAHO

Boise— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main
Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 5105 Michigan (col)
* South Side Cl, 4307 S Mich (col)
§ Divine Science College, Straus bldg; Unity Home of Truth, 116 S Michigan
Decatur— *** Unity Cen, 308 W Main
Galesburg— ** Unity Cen, 46 E Grove
Moline— *** Unity Cl, Peoples Power bldg
Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
Rockford— ** Unity Cen, Stewart bldg
Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E
Davenport— *** Unity Cen, Whitaker bldg
Des Moines— *** Unity Cen, 42d and Rollins
Sioux City— ** Unity Cen, Martin Hotel
Waterloo *** Unity Cen, Lafayette bldg

KANSAS

Lawrence— *** Unity Cl, Eldridge Hotel
Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Lexington— *** Unity Cen, Northern Bank bldg
Louisville— *** Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MASSACHUSETTS

Boston *** Unity Cen, 25 Huntington
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield
§ Home of Truth, Hotel Vendome

MICHIGAN

Bay City— ** Unity Cl, First Presbyterian Church
Detroit— *** Unity Cen, Maccabee Bldg
Grand Rapids— ** Unity Soc, 61 Sheldon
Kalamazoo— *** Unity Cen, 209 W Dutton
Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d
Minneapolis— *** Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
Red Wing— ** Unity Cl, 415 Dakota
St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, Jewell bldg; Unity Soc, 913 Tracy
St Joseph— *** Unity Cen, Empire Trust bldg
St Louis— *** First Unity Soc, Kings Way hotel; Unity Soc, 5579 Pershing; So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel
Bozeman— *** Unity Cen, 301 S Black
Butte— *** Unity Cen, YMCA
Helena— * Meta Cen, Unitarian Church bldg
Great Falls— ** Unity Cl, 17 Dunn Block
* Truth Cen, Columbia bldg
Livingston— *** Unity Cen, Murray hotel
Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st
Omaha— *** Unity Cen, Courtney bldg
* Meta Lib, Patterson bldg

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier
East Orange— * Divine Science, 19 Washington
Montclair— *** Unity Cl, 14 S Park
Newark— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 306 E Central
Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 3 Albee square
Buffalo— *** Unity Soc, 154 Lancaster
Chautauqua— *** Truth Students Home, 49 Scott
New Rochelle— ** Unity Cen, 271 No ave
New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg
Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East ave
Schenectady— *** Unity Soc, 1029 University
Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— ** Unity Soc, 610 Market N
Cincinnati— *** Unity Cen, 26 E 6th Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, Carter hotel
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— * Unity Cen, Dayton Industries bldg

Hamilton— *** Unity Temple, 117 Ross
Toledo— * Church of Universal Truth, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Oklahoma City— * Absolute Divine Science, 215½ W 12 st
Tulsa— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Lawrence hotel
Germantown— ** Unity Cl, 231 E Price
Philadelphia— * Soc Healing Christ, 236 S 13;
§ Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg
Reading— § Truth Soc, Berkshire hotel

RHODE ISLAND

Providence— * Occult Book Cen, 604 Westminister

TENNESSEE

Memphis— ** Unity Cl, Nelson bldg
Nashville— *** Unity Truth Center, 185 2000 W End ave

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— * Universal Truth Cen, Driskill hotel
Dallas— *** Unity Assb, 1101 Burt bldg
** Unity Cen, 928 Allen bldg
El Paso— *** Unity Temple, 305 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, Milam Bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st; Unity Bookshop, Standard Stock Exch Bldg
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— * New Thought Soc, Eagle Chambers
§ Divine Science Cen, 99 King William
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, 433 Victoria, Chatswood N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 221A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, Royal Institution Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; the Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn, Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

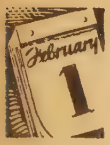
SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
GOOD BUSINESS—*Combines Truth with business*
PROGRESS—*The magazine with the modern outlook*
WEE WISDOM—*Teaches children to live happily*

(Unity, Unity Daily Word, Good Business, Progress, Wee Wisdom, and *Weekly Unity,* each $1 a year)



Will You Join Us?

Among Unity students the week of February 1 is to be observed as "Lessons in Truth" Week. Back of this suggestion is the desire that every student become more familiar with the teachings of this wonderful book, which never grows old, but with each new reading reveals some gem of Truth that has been previously overlooked.

A student at headquarters handed in a list of twenty rich lessons that she had gained from the earnest study of this book. Among them she mentioned the following:

To look for the good in everybody and in everything.

To be fearless under all circumstances.

To shed personal responsibility by realizing that one is an instrument in God's hands.

To lift oneself out of personal limitations by claiming one's divine birthright, the Christ consciousness.

That one can be a missionary of God, regardless of occupation.

That it is right to desire good things, this desire being implanted in one by the Father Himself.

That one can establish the kingdom of heaven in one's heart here and now by thinking right thoughts and by being open and receptive to the Spirit of truth.

Lessons in Truth is the Unity primary textbook. A thorough study of its twelve lessons will help you to lay a solid foundation upon which to build your knowledge of Truth. No matter how many times you have read it, get out your copy on February 1 and renew your acquaintance with it. In case you do not have a copy, write now for this book, and join us in a week of intensive study.

A Feature of *Good Business*

Charles H. Watts, president of a large New York corporation, is beginning a series of articles in *Good Business* entitled "Organization Talks." These are intimate and inspirational talks that Mr. Watts gave before his own staff.

If you are not now acquainted with *Good Business* magazine, get a copy from your Unity center or your leading news stand. After you have examined it you will want it to come to you regularly.

Beyond the Silence

E. V. Ingraham, in his booklet *The Silence*, says it is important to remember that the silence is only a means to an end; that beyond the period of mere mental stillness is the answer to every question that can present itself in connection with the experiences of life. If you are not acquainted with Mr. Ingraham's booklet, send for it today, and learn how to explore the realm that lies just beyond the silence, the "secret place of the Most High."

Prayer Must Be More Than Lip Service

Most of us are so familiar with the Lord's Prayer that we repeat it mechanically, giving little thought to the latent power contained in its words. We need to stop now and then and, taking this prayer line by line, let the significance of each word and phrase sink deep into our consciousness.

In H. B. Jeffery's booklet *When Ye Pray*, you will find pages 37 to 83 devoted to an interpretation of this wonderful example of true prayer that was given us by the Master.

The Truth Viewpoint

Ernest C. Wilson is writing a series of articles for *Progress*, giving the Truth point of view on matters of current interest. *Progress* also features interviews with well-known persons who are interested in Truth.

Have you seen a copy of *Progress?* It is our newest magazine. If you are not a subscriber, get a copy from your Unity center or news stand and examine it. You will find that *Progress* lives up to its name in every way.

If You Dislike Your New Boss

A business woman had held a responsible position for several years when a change in the management caused a new man to be put over her. Right from the start there was friction between them and as time went on it became more and more acute. At last the woman turned to Truth for a solution of her problem, and she succeeded so well that in a few weeks she and the new manager became the best of friends, and looked to each other for cooperation at all times.

If you have a problem of this kind to solve, you will find its solution in F. B. Whitney's book *Open Doors*, from which this incident was taken. It occurs in the chapter "A Personal Problem Solved." This book is full of practical, constructive help.

"The World Is Mine"

An old book records the story of a hero whose enemies had kept him imprisoned for a long time in a dark dungeon. He finally escaped, and on beholding in the clear lake the reflection of the blue sky and the mountains, he boldly exclaimed, "The world is mine."

Dr. C. O. Southard, in an article entitled "Demonstrating Good," draws an interesting parallel between this hero's experience and our own. He points out that our enemies are our doubts, fears, and sense limitations; that through ignorance of our real power, we allow them to bury us in the dungeon of lack, ill health, and failure, until we come into a realization of the Truth that "all things whatsoever the Father hath are mine." Dr. Southard's article will be published in the March issue of *Unity*.

Life Is Opportunity

Do you sometimes feel that the world has no particular need of your gifts? Are you inclined to disparage your ability? If so, you will change your thought about yourself after reading Imelda Octavia Shanklin's book *What Are You?* In the chapter "Your Equipment" you will read that you came into this world fully equipped to meet every demand that the world will make upon you; that you possess un-

suspected faculties; that willingness is the open door to advancement; that life is opportunity. You will see yourself in an entirely new light after studying this book. Send for a copy, and let it help you to establish your true identity.

Program from WOQ

The last of the special broadcasts from Station WOQ will be given after midnight on the third Friday in February, or rather between 1 and 2 a. m. on Saturday, February 17. Ernest C. Wilson will conduct the program, his subject being "Adventures in Prosperity." Tune in on WOQ, 1,300 kilocycles (230.6 meters), Central standard time, and enjoy Mr. Wilson's address.

Wee Wisdom Wins Approval

Only last year we began introducing *Wee Wisdom* to educators, and in the short time since elapsed numerous teachers have subscribed for it regularly in order to use its splendid material in their classrooms.

Many State superintendents have recommended its use in the schools of their respective States. Just recently we received word that the State Department of Education of Wisconsin had approved *Wee Wisdom* for use in the schools of that State.

We know you are glad that *Wee Wisdom's* merits are being recognized, and you will want to join us in holding the thought that since *Wee Wisdom* has been reduced to $1 a year, it will find its way into every schoolroom and library as well as into every Truth home.

A Much-Used Book

"I want to tell you how much comfort has been gained from one of your books, *Truth in the Home*, which I obtained some years ago. For at least two years now it has been in constant demand. The last time I asked a friend for the book in order to lend it to another, she said, 'We have come to use the book so much that I think we shall have to get one of our own.' "

This book is rich in practical help for mother's and homemakers, for it deals understandingly with problems that come up in every home where there are children. Send for a copy today. The price has recently been reduced to 50 cents.

Unity Books and Booklets

For Beginners	Caroline Napier ..... *English or German*	$ .50
	Directions for Beginners	.25
	Directions for Beginners ..... *Spanish*, $.10; *German*	.25
	Lessons in Truth ..... flexible $2; cloth	1.00
	Lessons in Truth ..... *French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... flexible $2; cloth	1.00
	Miscellaneous Writings ..... *Italian, French, German*	.75
	Unity's Statement of Faith	.10
On Healing	Christian Healing ..... flexible $2; cloth	1.00
	Christian Healing ..... *French*, $.75; *German*	1.00
	*Divine Remedies ..... *French* $.75; *English*	.50
	Heal Thyself ..... cloth	1.00
On Prosperity	Adventures in Prosperity ..... flexible $2; cloth	1.00
	Spiritual Law in Business, The	.25
On the Silence	Methods of Meditation	.35
	The Silence	.50
Pertaining to the Home	Meatless Meals ..... cloth	1.00
	Science of Food and Cookery, The ..... cloth	2.50
	Truth in the Home	.50
Inspirational	All Things Made New ..... flexible $2; cloth	1.00
	Beginning Again	.35
	*Christ Way of Living, The	.50
	Creed of the Dauntless ..... flexible $2; cloth	1.00
	Faith That Removes Mountains ..... *German*	.25
	Finding the Christ	.25
	Finding the Christ ..... *German, Spanish, Swedish*	.25
	Holy Bread	.10
	*Open Doors ..... flexible $2; cloth	1.00
	Remember ..... cloth	1.00
	*Song of Life, The	.10
	Sunlit Way, The ..... *German or English* cloth	1.00
	What Are You? ..... cloth	1.00
Devotional	Bible, American Standard Edition	4.50
	Book of Silent Prayer	.50
	Metaphysical Bible Dictionary	10.00
	Truth in Song	.50
	Unity Song Selections ..... cloth	1.00
	When Ye Pray	.50
For Advanced Study	Inner Vision	.50
	Selected Studies	.50
	Talks on Truth	.50
	Twelve Powers of Man, The ..... flexible $2; cloth	1.00
Juvenile	*Four-Leafed Clover, The	.50
	Lessons for Young Students	.25
	*How Jimmy Came Through	.50
	Little Susie Sleep Ears	.29
	Treasure Box	.29
	White Stockings and Other Tales	.29

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.

Count Your Blessings

Do not wait for a big demonstration of prosperity before beginning to give thanks. Be quick to recognize your blessings, even the smallest ones, and give thanks for them. This will open the way for more good to come into your life and affairs.

The practice of the Prosperity Bank drill will help you to cultivate the habit of thanksgiving, and the drill includes Silent Unity's prayers for your prosperity and success. Why not send for a Bank, and while you use the drill to enrich your own consciousness, use the Bank to save for subscriptions for *Unity* magazine to be sent to friends who seem especially to need its message of inspiration. The subscription price of *Unity* is now only $1 a year.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please enter a year's subscription for *Unity* for each of the three friends whose names are here listed, and send me a Prosperity Bank in which to save $3 to pay for my order. I will use the Bank seven weeks, and I desire the prayers of Silent Unity for my prosperity and success.

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

Friend's name .....

Street and number .....

City ..... State .....

My name .....

Street and number .....

City ..... State .....

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Periodicals to meet your needs

A Truth periodical has power to bless and to transform the life of any one who reads it and earnestly applies its teaching to his daily affairs. Coming week by week or month by month, it brings him fresh inspiration, new ideas, and spiritual uplift. There is a Unity periodical to meet the need of every person, and you will find here a brief description of each of the six Unity periodicals to help you choose the right one for yourself or your friend.

•

Unity Magazine Published monthly; rich in material for the advanced student of Truth; its keynote, healing through faith.

•

Unity Daily Word A monthly magazine with a daily page-long lesson, giving the solution of some problem that every one has to meet; also, inspirational articles and poems.

•

Weekly Unity An eight-page periodical presenting a simple, helpful message of practical value. Comprises short, pointed articles in addition to popular weekly features.

•

Good Business A monthly magazine that teaches business men and women to think in terms of prosperity and success, through the application of Truth principles.

•

Progress The magazine with the modern outlook; carries fiction based on Truth, inspirational articles, and other constructive features; published monthly.

•

Wee Wisdom A character-building monthly magazine for boys and girls; comprises stories, poems, puzzles, cut-outs, bright-colored pictures and other delightful features.

•

Price of all Unity periodicals

NOW $1 A YEAR

RHAPSODY

I shall remember only pleasant things!
Clean, wind-swept clouds; a magic moon
on high;
The sparkle of the stars across the sky.
A ship afloat upon the silvered sea.
The songs of birds in grateful ecstasy;
The dance of leaves on every tree and
plant,
To notes of Nature's deep, unending
chant.
The glint of sunshine on a plane in flight;
The radio's clear tones on waves of light.
The laughter of the children at their
play,
While Youth climbs up, where Age has
carved the way.
The love of those whose lives are linked
with mine;
That human touch so close to the Divine.
I shall remember only pleasant things.

—Eugenia T. Finn